

**THE HISTORY**  
**OF THE**  
**GREEK RITE CATHOLICS**  
**IN**  
**PANNONIA, HUNGARY,**  
**CZECHOSLOVAKIA**  
**AND**  
**PODKARPATSKA RUS'**  
**863-1949**

by **JOHN SLIVKA**

**1974**

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OF THE

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IN

PANNONIA, HUNGARY,

CZECHOSLOVAKIA

AND

ROUMANIA

1883-1948

BY JOHN S. BAKER

1974

## FOREWORD

A thought influenced me years ago to write the history of UHRO-RUSINS, Podkarpatsky Rusiny, for our young generation. Where did their RUSIN ancestors live, what was their religion, character, and fate under the Hungarian Government for 1000 years.

We are aware that the UHRO-RUSINS are a small group of people; some 800,000 souls. Let us not forget that regardless of their numerical strength, the good Lord still found a place on earth for them, too.

To write a history, it is necessary to have historical material, documents, and sources. Out of this small group of people, there were some sons who cared for them, who wanted the future generation to know the past of their RUSIN ancestors in Hungary. Historians such as Joanicus Bazilovits, Andrew Balugyanszky, John Duliskovics, Anthony Hodinka, Kalman Zsatkovics, J. Sztripszky, etc. These good men deemed it necessary to write the history about the small group of UHRO-RUSINS--Rusins--who lived in Hungary.

These RUSINS were separated from their Rusin brothers in the north by the Carpathian Mountains, a barrier which brought about a different character, customs, and language dialect. These differences distinguish them from the Rusins of Galicia, Austria, and the Kievian Rus.

People who do not know their past will not live in the present, nor in the future. Let us all learn from history: the teacher of the past.

RUSINS, wake up from your deep slumber, and learn with others about your ancestral past in order to know who you are. Do not assimilate, to be outcasts among other nationals. Walk in the footsteps of your Rusin forefathers, who although governed by the Hungarians for a thousand years, still kept their language alive through their GREEK CATHOLIC RITE and the Old Slovanic language.

## CONTENTS

The Rusins in Pannonia.....	1
The Rusins of Hungary and Their Character.....	21
The Origin of the National Name Ruš, Ruś, Syn, RUSIN.....	28
The Ancient Home of the Rusins...	29
The UhroRusins' Political Views..	30
The Rusin Eparchy and the Immigration of Hungarians and the Days that Followed.....	32
The Break of the Eastern and Western Church. Its effect upon the Races in Hungary. Especially the Fate of the Rusins.....	36
The Religious Misunderstanding and the fate of the Rusins.....	42
The Conditions of the Rusins in Hungary during the Reign of King Endre I 1049-1060 to King St. László 1077-1095.....	43
The Fate of the Rusins during 1077-1141.....	45
The Oppression of the Greek Rite Peoples' Church in Hungary from 1131-1235.....	47

The Unfortunate Fate of the Greek  
Rite in Hungary, Poland, and  
Galicia 1205-1342.....49

The Fate of the Rusins and the  
Rebellion in Ung and Zemplén  
Counties. The Common Fate of the  
Rusins and the Rumanians.....53

The Last Rusin Immigrant During the  
Reign of King Nagy Lajos.  
Koriatovics Fedor and the Greek  
Rite Churches Development.....57

The Rusins' Religious Development  
from King Nagy Lajos to King Matyas  
1458-1490.....63

The Conditions of the Rusins after  
the Death of King Matyas. 1479-  
1650.....65

The Greek Rite Church in Hungary  
and the Union with Rome.....71

The Union Document of Ungvar 1646-  
1655.....73

Breve of Pope Alexander VII, June  
8, 1655.....87

The Historical Division of the  
Munkacs Eparchy. The First Period  
1491-1648.....88

The Second Period in the History of  
the Munkacs Eparchy 1648-1772....91

Queen Maria Terezia, the Great Benefactor and Protector of the Greek Rite Catholic Rusins and Magyars.....	101
Three Letters.....	103
The Consequences of the Union with Rome in Hungary and Poland.....	114
Third Period from 1772-1922....	122
The Short History of the Munkacs Episcopal Library.....	130
The History of the Authenticity of the Miraculously Weeping Theotokos Icon of Mariapocs. 1696.....	134
What Happened in Pocs and How?..	135
The Klokocso Church. The Icon.	136
The Eparchy of Eperjes-Presov..	140
Wilson's Fourteen Points Enunciated January 8, 1918.....	160
How the Territory of Rusins of Former Hungary was Dismembered 1919-1921.....	163
Minority Grievances in Russinsko .....	168
The Violation of Autonomy Rights .....	169
Violation of the Rights of Self- Determination.....	170

Historical Facts about the Rusins  
of Podkarpatska Rus after the  
First World War 1914-1919.....171

Central Rusin National Council in  
Uzhorod.....190

To All Officials of Zemplen County  
.....197

Memorandum.....201

Territorial Grievances.....206

The Autonomy Question.....211

Governing Council.....215

The Questions of Officials.....227

Economic Grievances.....230

Conclusions.....233

THE MOCKING GREEK CATHOLIC SYNOD...  
.....237

THE PROBLEMS OF THE GREEK CATHOLICS  
.....240

BIBLIOGRAPHY.....241

NAME INDEX.....244

## RUSINS (1) OF PANNONIA

History records the movements of vast number of people from East to West and from West to East in the heartland of Europe. One of the most interesting of these movements was the migration of thousands of Celts in the Third and Fourth Centuries before Christ. By the Second century, evidences are that they had taken up residence to the South of the Carpathian Mountains in Eastern Europe. Excavation made in the Eighteenth century at Hathegy and at Árdánháza, Hungary, show clearly that they fought in these areas and that they settled down in this territory. (2)

The Rusins (3) in the Third and Fourth century before Christ, also came to this territory and settled down. The Bulgarians and the Rumanians lived in the Tisza river territory, including the districts of present day Munkács, (Mukačevo), Beregszász, (Berehovo), and Hathegy. The pastures and the fields of the Rusins stretched from Munkacs- Mukačevo to the Beszkid mountains.

The first Apostolic attempt to bring Christianity to these people can be traced to their neighbors to the West, the various tribes of Germanic stock and language. We find that in the early part of the Ninth century, Urolch (880) a German bishop of Laureak first preached to the Slovanic people the Gospel of Christ. These

1. UHRO-RUSINS OF HUNGARY. In 1919 they were named PODKARPATSKI RUSINS, in the Republic of Czechoslovakia, after the occupation by the Soviet Union Communistic Regime in 1944, it began to be named Oblast Zakarpatskoj Ukraini.
2. LECHOCKY TIVADAR. "A Bereg megyei Görög Szertartásu Katholikus Lelkészek Története a XIX-ik Szazad Vegeig. Munkács 1904.
3. KUPCANKO HRIHORIJ. "Naša Rodina" 1924. p. 2. At that time they were named HORBATY - HORVATY. (Horb - mountain, mountaineers.)

were the Moravians and the Czechs, under their King Mojmir. As an example for his people, the king was publicly baptized a Christian. This would seem to be an admirable thing, and the beginning of the conversion of all these peoples. The difficulty lay, however, in the inability of these missionaries to speak the language of the people. With little or no knowledge of the Germanic dialect, the Slovanic people were unable to comprehend the doctrines of Christianity. (4)

Ratislav (863) the chieftain of the Moravians heard that in Bulgaria and in the neighboring country, priests from the Imperial Court had preached to the people in their own Slovanic tongue. He set out for Constantinople and there inquired if it might not be possible to have such missionaries sent to his people. Speaking their language, he felt they could the more easily explain the doctrines and convert the Slovanic people to the religion of Christ. (5)

About the year 863, the Holy Apostles Cyril (869) and Methodius (885) came to Moravia, where they had already been engaged in preaching. Speaking the language of the people, they began their work of teaching the truths of salvation. They spread the good tidings through the whole region, preaching in Pannonia, in Czechia, in Moravia, in Styria, in Carithia and Dalmatia. These Apostles brought Christianity to the Rusins during the time they preached in Pannonia. (6) Besides preaching, Cyril and

4. BALUGYÁNSZKY ANDRÁS. "Egyházi Tor-  
tenetirat", Eperjes 1846. p. 275

5. BALUGYÁNSZKY ANDRÁS. op. cit. p. 275

6. BALUGYÁNSZKY ANDRÁS. op. cit. pp. 275-284.

Note: In the English language the SLOVANIC people are named SLAVONIC, SLAVIC, SLAVS, and the SLOVANIC people name themselves SLOVJANE, slovo, slova, SLOVJANE, in English it is to be written: SLOVANIC, and not SLAVONIC, SLAV...

# Saints Cyril and Methodius



Methodius also devised an alphabet for the Slovanic people. They translated the Divine Services into the Slovanic and gave them to the people. Through these translations and these books of Divine Worship they made religion of Christ more understandable to all the Slovanic people of this region.

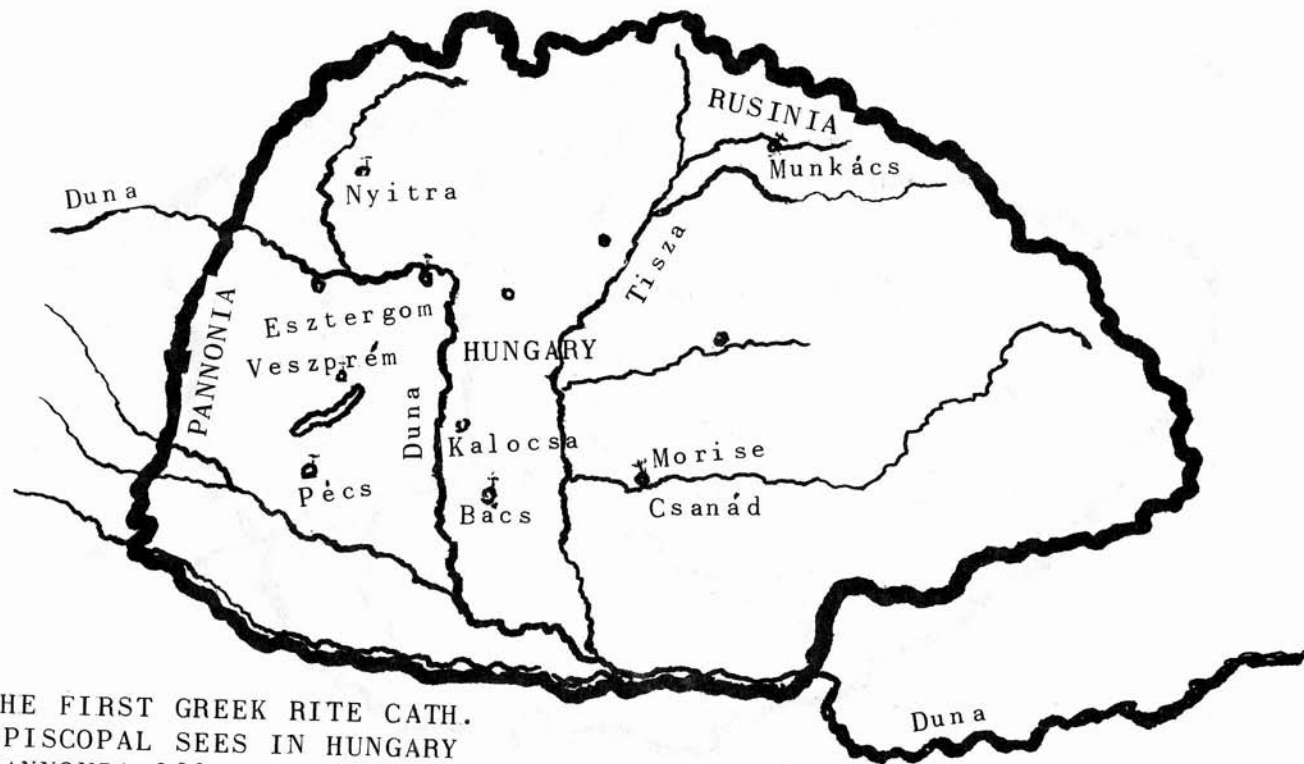
From these facts it may easily be adduced that all the people of Pannonia. (7) received Christianity from Cyril and Methodius, and in accordance with the Greek Rite. Some historians speak of a Bishop See of the Rusins. (8) This is most probably true. Rites at that time were a little more fluid than they have since become.

Politics, the desire to advance economically and other forces in history have served to serve these ancient ties of loyalty.

That the Latin Rite neighbors, conquerors and invaders often used economic and political pressure to win these Greek Rite people to the adoption of the Latin Rite, can hardly be doubted or denied. We have striking evidence of this pressure in the number of Greek Rite Catholic (Rusin) whole villages in Szepes, Saros, Abauj, Zemplen, Ung, Bereg, Ugocsa and Szabolcs Counties, who preferred the Reformation of the doctrine of Martin Luther and John Calvin to the forced adoption of Latin Rite. (9)

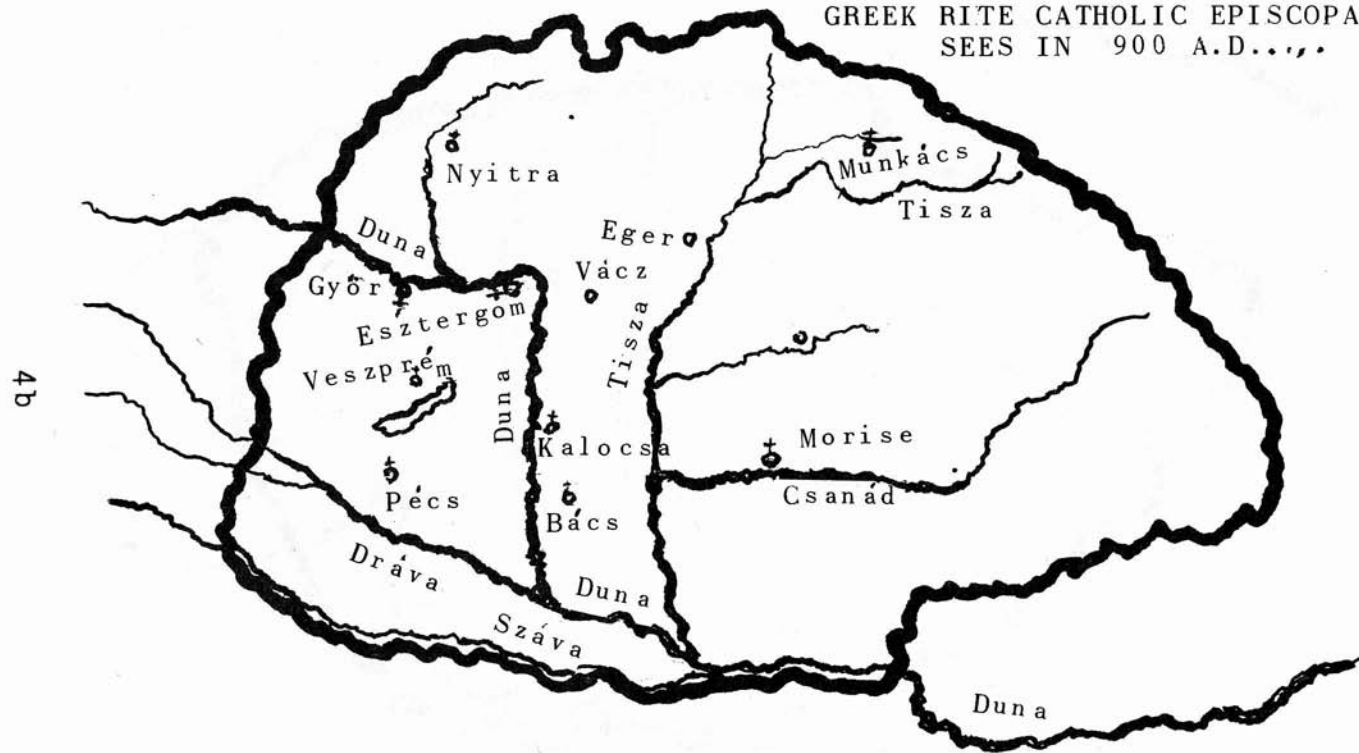
Historically we may credit Gizella, the Bavarian wife of King St. Stephen, for a great deal of this admiration and acceptance of Roman Usage. She was a great influence in bringing the Latin Rite into esteem in Pannonia (Hungary). The whole territory and the divergent rites

7. PANNONIA: The territory West of the Danube - river and the Northern part of the Tisza river in Hungary.
8. BALUGYÁNSZKY ANDRAS. op. cit. p. 303. The converted people had their Shepherd their Bishop.
9. BESKID A. NIKOLAJ Dr. "Karpato-Russkaja Pravda". Homestead, Pa., 1933. p. 253.



THE FIRST GREEK RITE CATH.  
EPISCOPAL SEES IN HUNGARY  
PANNONIA 890 -900 A.D.

GREEK RITE CATHOLIC EPISCOPAL  
SEES IN 900 A.D....



engendered discussion, rivalry, often bitter hatred. Christian understanding, forbearance and charity were often forgotten and acrimonious contention took their place. Had the leaders possessed more Christian charity, Catholicism might have benefited. We can not and must not blame the Church for the failings of individuals. These disputes in historical perspective serve but to point the need of an understanding charity today.

Pannonia was the homeland of the Rusins before the Hungarians arrived on the scene. In turn Pannonia became Magyarország (Hungary), which was encircled by the Carpathian mountains. As brothers the Rusins and their Hungarian fellow inhabitants of the area march along the pages of history. In the more than thousand years they have dwelt together, their history blends into a common story, as their religious preference for the Greek Rite marks them further as brothers in Christ and in ritual observance.

The cultural and religious contributions of a small group of immigrants to the United States of America is more than of ordinary importance. This group is a comparatively small number of natives from Hungary, who are Catholics of the Greek Rite. They are frequently lost in the story of the larger group of Hungarians of the Latin Rite. Their identity, however, is still sedulously preserved; their customs and traditions continue to honor those of their fathers and mothers. Over the years their contribution to religion and their Greek Rite is stupendous in proportion to their numbers. Inadequate and incomplete as this sketch may be, it is an attempt at least to signalize and record some of these achievements.

We may say that the history of the Rusins and Hungarians began in the tenth century, when, in about 890 A.D. the Hungarians settled in Pan-

nonia around and about the Ung River, (10) where they joined the Christian Rusins already dwelling there. (11) One of their leaders Almos came to this territory through Galicia. His followers soon spread out to occupy almost all of the Danubian basin. Another great Hungarian leader Arpad, brought a large group of people through Transylvania and likewise settled in Pannonia where we know St. Cyril and Methodius, Apostles to the Slovanic people, were already working. We can easily posit a number of Greek Rite Eparchies, Episcopal Sees in this territory, because in 879 A.D., Pope John VIII made Methodius a Metropolitan. (12) Piligrin, the Latin Rite Bishop of Patava, in 980 A.D., writing to Pope Benedict VII mentions the existence of SEVEN Episcopal Sees of the Greek Rite in the Pannonia territory prior to the invasion by the Hungarians.

Some historians maintain that the Rusins had their own Bishop of the Greek Rite in the territory of Munkacs. It is difficult to obtain certain knowledge about this, because of the disturbed conditions of the period as well as the frequent changes of the names of places. The invasions with the consequent upheavals brought out destruction, waste and pillage. This can only be proven from excavations, monuments, churches and customs. (13) No actual record or documents of this See are extant. It can only be

10. FEJÉR GYÖRGY. "De Avitis Magyarorum et Cunorum Sedibus". The Hungarians belong to the Finn-Ugor language family. p. 103

Balugyánszky András: op. cit. p. 298.

11. Timor I. "Imag. Ant. Hung." Vol. III. De Motu Hungorum". p. 368.

12. BALUGYÁNSZKY ANDRAS. "Op. cit. pp. 298, 303, 316, 323

13. BESKID A. NIKOLAJ DR. Op. Cit. pp. 175-177

concluded that upon the people becoming Catholics, the Apostles Cyril and Methodius must have left them with a Bishop, who could guard them and their Catholic Faith of the Greek Rite, who would protect and guide them in the way of Christian truth.

We read in the "PALLAS NAGY LEXIKON" (14) the following: "The Episcopal See of Munkacs, is one of the SEVEN Pannonian Episcopal Sees, which were established by St. Method, the First Pannonian Greek Rite Metropolitan in the ninth century. The names of bishops we do not know, we only know the bishops' names from the year 1491. From 1690 to 1771 Apostolic Vicars (bishops) were in charge. In the year 1771 Pope Clement XIV, reorganized the Eparchy-Diocese (that is canonized it), and Queen Maria Terezia donated benefices to the diocese. From this time on their own Bishops were in charge of the eparchy-diocese, under the Prince Primate of Esztergom as a Metropolitan. The wide spread eparchy-diocese of Munkacs had 742 parishes. In 1818, 194 parishes were taken away from the Munkacs eparchy-diocese and established the Eperjes - Prešov eparchy-diocese.

"In 1821, 72 parishes were formed into the Nagy Váradi eparchy-diocese.

"In 1856, 94 parishes became the eparchy-diocese of Samosújvár. At present the Munkacs eparchy-diocese has 382 parishes, the Bishop is Julius Firczak, residing in Ungvár."

After the time of Cyril and Methodius no historical documents can be found concerning the Episcopal See of Munkacs, the hordes of the East having destroyed them. Others also destroyed them through the years whose interest was not to have these documents. The Uhro-Rusins under the Southern slopes of the North

Eastern Carpathian mountains are silenced historically, the living are unknown, a small group of people are forgotten for centuries, only in the Fifteenth century some fragments are found here and there. Excavations some day may produce evidence of the past.

Two Greek historians maintain that the Hungarian leaders Bultsu and Gyula were baptized in Constantinople, (15). Returning to Transylvania, they brought many priests with them from Constantinople to minister to the spiritual needs of these people. Among these was Hierotheus who was ordained bishop in 940 A.D., by Patriarch Theophilactus. (16)

St. Methodius, exhausted by his labors and the persistent opposition he encountered, died in 885 in Rome. The religious institutions in Pannonia must be credited to this man and we can safely say that the Greek Rite was the form of Catholicism which existed in the entire territory of Pannonia and Transylvania in the ninth century. An excellent indication of this organization is the entry found in the Breviaries of both Prague and Gnezen, where we read: "Cyril was appointed Archbishop of Velehrad. Pannonia's SEVEN SEES were subject to his jurisdiction."

An interesting tie with Constantinople and the East is made by the unknown Secretary of King Béla who asserts that Hungary was in alliance with the Emperor at Constantinople.

On becoming Christians, the Hungarians gladly accepted the Rite of Constantinople (Greek Rite), the only Rite of which they had knowledge. The Church Authorities in Rome were not opposed to their acceptance of the Greek Rite; they were more concerned with the conversion of these people to Christianity and Catholicism.

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15. PORHIROG CONSTANTINUS. "De Administratione Imperii" Cap. 40

16. DULISKOVIČS JOANN. "Istoričeskija Čerty Uhro-Russkich". Vol. II. pp 38-39. (Ungvar 1875)

When treating the Church and the culture of the Hungarians during the time of Árpád (907), their great national hero, it is impossible to omit the importance of the role played by the Eastern Church in the work of their conversion to Christianity. The Latinization which crept into the nation during a later period can be traced to personal preference and glamor of Western civilization, rather than to a determined policy of the Church. Historical facts are lasting proofs of historical events. The scholarly historian Homan has thus expressed himself on the role of the Greek Rite in the history of the Hungarians: "In our time many try to belittle the role of the Greek Rite, in the conversion of the Hungarians. We must, however, admit that Greek missionaries were in this territory in the tenth century and that the Sacraments were first administered to the Hungarians in the Greek Rite."

It was the holy king, St. Stephen, who first turned his eyes Westward. With the characteristic wisdom of a great statesman, when he observed the continuous turmoil in the East, he sought help from his Roman Catholic neighbors. In 999 A.D., he sent Asterisk, the Archbishop of Kalocsa, to solicit the support of Pope Sylvester II. It is indisputable that the Pope permitted Stephen to assume the title of King. Horanyi Elek, an able historian, maintains that Stephen's crown was the product of Greek workmanship and was sent to Géza, Stephen's father, by Constantine Porphyrogenitus. (17) It was this crown which Stephen sent to the Pope for the purpose of receiving his blessing. The crown was an open one. The Pope added a cap-like fitting to it before sending it back to Stephen. It was this additional fitting made by the Pope which Baronius confused as a crown, when he states that Pope Sylvester sent the crown to Stephen. The crown was presented to Géza by the Emperor as a reward for the kindly treatment given his prisoners of war by Stephen's father.

## THE RUSIN AND HUNGARIAN CULTURE

The Rusin and Hungarian cultures, like that of many other Central European peoples, stem from many sources. We can see a strong Eastern influence, a strong infusion of Slovanic elements and many Western ideas brought in during the years of peaceful commerce or during the stress of war efforts. In 940 Thomas, a grandson of Arpád, the third king of Turkia, along with Bultsu, Lord over the Balaton Lake territory, traveled to Constantinople as guest of the Emperor, and Bultsu became a Christian during this visit. As was usual on such occasion the Emperor gave him the title: "Patricius", as well as many valuable gifts. In 953 Gyula, Lord of Transylvania, having been inspired, also made the trip to Constantinople to receive the Sacrament of Baptism. Theophilaktos, Patriarch of the Imperial City, conferred the Sacrament on him. (18) To further the spread of the Faith in the Hungarian domain the Patriarch consecrated the pious priest Hierotheus and sent him, together with a number of assistant priests to Turkia.

Hierotheus, however, converted the entire household of Gyula, including his two daughters, Kara-Aldut and Sara-Aldut. The conversion of Sara-Aldut is of particular importance to us. She has come to be known in history as Sarolta, a softened form of her name which in the Old Bulgar language signified: "White weasel". On recommendation of Belyud, Sarolta was married to Géza, Lord of Transylvania. (19) Vojk, who at his baptism took the name of Stephen, was the son of Geza and Sarolta. (20)

18. DULSKOVICS JOANN. Op. cit. pp. 38-39;  
PORPHIROG CONST. Op. cit. Cap. 40

19. Balugyánszky András. Op. cit. p. 300

20. Musztyánovics Emil "Szent Istvani Gondolatok". Görög Katholikus Szemle. Aug. 21, 1904

The Pallas Nagy Lexikon (21) states: The Magyar king was a Christian, because in 977 his parents and uncle Mihaly were Christians. Stepehn took his name from the First Martyr Stephen. Therefore, it is said mistakenly that Bishop Adalbert of Prague baptized him the first time. Bishop Adalbert went to Hungary was in the year of 993. Yes, Bishop Adalbert was the one who prevailed upon Géza, to have his son Stephen marry Princess Gizella, the daughter of Prince Henry II. of Bavaria".

The lines of culture cross and re-cross many times; thus we find that Pope Sylvester, writing to the Archbishop of Esztergom, mentions by name nine Episcopal Sees extant at this time in Hungary. These were: 1. Eger, 2. Bács- Kalocs, 3. Nyitra, 4. Csanád, 5. Győr, 6. Pécs, 7. Vác, 8. Veszprém, and Nagy Várád." As late as 1939 we find that the incumbent Bishop of Nyitra requested that on his death a public Requiem Service of the Greek Rite (Parastas) should be sung in his Cathedral over his remains in order to recall the ancient status of the Diocese of Nyitra. It was Bishop Paul P. Gojdic, OSBM, the Greek Rite Catholic Bishop of Prešov (Eperjes) who fulfilled this pious request. (22)

Other interesting facts of these dioceses which have been lost or have lost their Eastern characteristics may also be enumerated; for example Genöczy Antal testifies in his book: "Dissertation de S. Ladislao", that the diocese of Veszprém existed before the time of St. Stephen. The diocese of Bács (23) was subject to Methodius, Archbishop of Velehrad, because St. Ladislao elevated it to the status of Archdiocese. Later when it was united with the diocese of Kalocsa it lost its importance and the Archiepiscopal dignity was given to the Ordinary of Kalocsa.

21. PALLAS NAGY LEXICON. Vol. IX. p. 731. Pavler Gyula: "A Magyar Nemzet Története az Árpádkori Királyok Allat. Vol. I.

22. BLAHOVISTNIK. Presov. 1939 - 1949

23. BAZILOVITS J. "Brevis Notitia". Cassoviae 1799. Vol. II Cap. X. p. 38

The history of Csanad is also interesting. On the authority of Katona Istvan (24), Achtum, the Lord of Morise and a Greek Rite Catholic, established a monastery for the Greek Rite Catholic monks in his territory. Because of its importance, the Provincial of the monastery was consecrated a Bishop. Csanád, commander-in-chief of Achtum's troops, deserted his Lord and joined forces with Stephen (King). With Stephen's help, he returned and occupied the Monastery of Morise and changed its name to Csanád, after himself. It is not surprising to find that within a short time the Greek Rite Bishop as well as the Monks were expelled from the monastery and replaced by Latin Rite monks and a Bishop of the Latin Rite. St. Gellért was the Bishop of Csanád. He began his work there with twelve (12) monks. (25)

History points to facts that there was much Westernizing of these people at that time. Stephen was interested in military aid from the West; hopeful, also, it appears, to join the great body of culture emanating from the Holy Roman Empire and the Courts of the West. The Latin monks of Csanád had little difficulty persuading Stephen through his German spouse Gizella. (26) to replace the Greek Rite monks with those of the Latin Rite. It was their hope to slowly wean these Catholics away from their affection for the Eastern customs and ways. The ruse was successful. The good people, deprived of their own Rite, were forced to attend Latin services. They were gradually assimilated into the Latin Rite, and before they knew what was happening, they found themselves no longer Greek Rite Catholics. (27) The same thing is happening in the United States of America since 1884.....)

(24) KATONA ISTVÁN. "Hist. Crit. Reg. Hung." p. 131

(25) BALUGYÁNSZKY ANDRÁS. Op. cit. pp. 304-308

(26) Balugyánszky András. Op. Cit. pp. 304-308

(27) BESKID A NIKOLAJ DR. Op. cit. pp. 175-177

Many monasteries and convents were founded in Hungary during the time of St. Stephen. Under Géza the famous monastery of Pannonhegyi was founded and was completed during the period of St. Stephen. It is often stated that this monastery was originally of the Latin Rite (28) because the wall was decorated with a painting of the Benedictine Monastery of Monte Cassino, Italy. There, however, is no mention of Benedictine monks in the early records of the monastery. At Monte Cassino itself it should be pointed out that as late as 1204 Catholics of both the Latin and Greek Rite lived together harmoniously. The monks of Pannonhegyi were dispersed in the rebellion during the time of Vatha. In 1204, King Imre, writing to Pope Innocent III, mentions the monastery at Egyed (29) as being the only one occupied by Latin Rite monks at the time. This points to the occupation of Pannonhegyi by monks of the Eastern Rite.

We also find that St. Stephen established a convent for Greek Rite nuns at Veszprémvölgyi. Their document of donation mentions that they were dispensed from the jurisdiction of the Bishop of Veszprém and were instead entrusted to the care of the Archbishop of Esztergom. We can certainly conclude that there must have been priests of the Greek Rite in that territory to simply care for the spiritual needs of this convent.

The document of donation contains many facts of interest. Written originally in Greek, it was translated by Bishop Simon of Pécs in 1109. King Kálmán, to protect the rights of these nuns, affixed his official seal to the original document of donation. The document has since been traced both in the "Nemzeti Museum" and in the

(28) DULISKOVIĆS JOANN. Op. cit. Vol. II.  
p. 47

(29) BALUGYÁNSZKY ANDRÁS. Op. cit. p.  
305

"Országos Levéltár". The opening words are proof of the Greek Rite character of its establishment. It does not begin: "In nomine Domini Dei", or, "In nomine Sanctae Trinitatis", which are typical beginnings for such Latin documents, but rather in the more typical Greek Rite fashion: "In the name of the Father and the Son and the Holy Spirit." (30) The document would thus appear to be additional proof of the Rite under which the convent was founded.

It may be asked: Where did these Greek Rite nuns come from? Were they from Southern Italy or from the Imperial City of Constantinople? (31) The latter seems more probably. The mutual esteem in which King Stephen and the Emperor held each other would seem to indicate that the nuns came from Bosphorus. Imre's wife, we should remember, was the daughter of the Emperor. Both Imre and his wife vowed mutual chastity in the Convent at Veszprémvölgyi. We should also remember that St. Stephen provided a house in Constantinople to shelter the Hungarian pilgrims to the Imperial City and its holy shrines.

The cape used during the coronation of the Hungarian Kings was the work of these Greek Rite nuns. They beautifully embroidered Eastern icons although the inscriptions, in accord with the expressed wish of Gizella were in Latin. (32) The purse was lettered in Old Slovanic: "Budi Hospodi milost' Tvoja na nas nyhi i vo viki". (May God have pity on us now and for ages).

(30) KATONA ISTVÁN. Op. cit. Vol. I. Cap. 80

(31) KRAJNYÁK GÁBOR DR. "Szent Istvan Veszprémvölgyi Donaciojának Görög Egyház Vonatkozásai." p. 5

(32) KRAJNYÁK GÁBOR DR. Op. cit. p. 11

"The conclusion of the document is even more characteristically Eastern: "Let all who belong to this monastery, as long as the heavens and the earth last, these (nuns) are given the free right to administer the goods of the monastery. Those who do not wish to live there under the authority of the monastery, without obedience to the Lady Abbess, may be expelled, even contrary to their own wills. Should anyone take anything that I have given to the monastery, whether he or she be a subject of this nation or otherwise, be he a king of overlord, Bishop or anyone else, may the damnation of the Father or the Son, or the Holy Spirit fall upon him, as well as that of the Most Pure, Most Holy, Most Blessed and glorious Queen, the Theotokos and ever-Virgin Mary, more glorious than all the Apostles, that of the three- hundred eighty Holy Fathers, that of all the Saints and that of me, a sinner." (33)

The Greek culture and Eastern monuments have been a casualty of troubled times. One of the most harmful of these events was the Schism between Constantinople and Rome. This at first appeared to be a diplomatic break between the two great powers of the East and of the West. Later, however, and particularly after the establishment of the Latin Kingdom of Constantinople, the result of the first schismatic break became more and more apparent in the Central European States. In the early day of the Árpád dynasty, for instance, many Eastern Rite Catholics became Roman Catholics, not from the schismatic tendencies, but rather because they had no priests of their Rite to replace those who had died. It was the intention of King Imre to provide a special See for the Greek Rite Rusins and Hungarians, but his death prevented this. After his death, no one seemed to be interested in their spiritual welfare or to administer to them as Greek Rite Catholics. When their number

became sufficiently large enough, they would establish their own church. These churches of Hungary had no disciplinary or dogmatic differences with Rome. They were simply the forgotten people who had to take care of themselves in the best way they knew how.

In the meantime, schismatic clergy appeared on the scene and began to minister to their spiritual needs. The people were unaware that these priests who were newcomers were not subjects of Rome; that is, they followed them, unaware that they had let slip the tenuous thread that held them to Rome. It was only after this experience that their needs became apparent to Rome and that steps were taken to bring back into the unity of the true Church.

The Fourteenth and Fifteenth centuries witnessed the rise of many Greek Rite Churches among the Rusins and Hungarians. In 1254 a church was organized in Csemernye, in the county of Zemplen. In 1260 churches were erected at Kraszna, Esztergom, Nograd, Myitra and in Transylvania. (34) The Greek Rite Catholics of Hungary were considerably encouraged and strengthened during the time of King Nagy Lajos, when under their Prince, Fedor Korjatovics many Rusins entered Hungary from Podolia. This was in 1360. During the Turkish invasions of the Balkan Peninsula thousands of Rumanians poured into North Eastern Hungary. They settled in the counties of Maramaros, Szatmar, Ugocsa, Bereg, Ung, Besztercze and in parts of Transylvania. The spiritual needs of these invaders were taken care of by the monks of the Kortvelyes (Hrusov), Bilke and Kovesliget (Kamenica). (35)

(34) KRAJNYAK GABOR DR. Op. cit. p. 11

(35) DULISKOVICS JOANN. Op. Cit. Vol. II.

It is strange that these monasteries were placed under the jurisdiction of Constantinople. It is particularly strange in the case of Kortvelyes (Hrušov). This monastery was the inheritance of the Balk and Drag families, Fort Commanders of Szatmar, Ugocsa and Maramaros counties and themselves of the Latin Rite. In 1391 they petitioned Antonius IV. Patriarch of Constantinople, for a bishop for the Rumanians living in their territory. Pachamius was sent with jurisdiction over these three counties, and the title of Vicar of Kortvelyes (Hrusov). (36)

In 1374, Pope Gregory XI announced his willingness to establish a hierarchy for the spiritual needs of these people, but the Overlords refused this offer. It is obvious that in this particular case at least, the Overlords favored schism than Union with Rome. Aware of this attitude the Church then directed its Hierarchy to extend their apostolate over the schismatic archpriest of Havaselvi. (37) At the same time, the Eparchy of Munkacs was subjected to the Archbishop of Eger. (38)

The issue of reunion with Rome gained great momentum especially after the year 1261 which saw the end of Eastern Imperialism. Union of the great Churches of the East and the West had been attempted; first at the Council of Lyons and again in 1439 at the Council of Florence. Both Churches appeared to have attained an amicable understanding. The third party in the struggle, the Turks, did all within their power to prevent rapprochement. Such a Union would prevent the

(36) BALUGYANSZKY ANDRAS. Op. Cit. p. 333

(37) BALUGYANSZKY ANDRAS. Op. Cit. p. 326

(38) ZSATKOVICS KOLOMAN. Jagerskoje Vlijanije. Borba Protiv Munkacevskoj Greceskaho Obrjada Eparchii. p. 1

building of the Empire the Turks were then planning. However, the desire for Union, so clearly manifest at both of these Councils, did not die. It bore fruit particularly among the Greek Rite people in Poland and in Latvia when in 1595 they were parties to the Union of BREST-LITOVSK.

Following their reunion with Rome, many of the priests from the Eparchy of Lemberg (Lvov) and Peremysl came to Hungary with the intention of helping these people achieve reunion with Rome. Many obstacles were of course placed in the path of reunion. The fortress Captain looked on the Union with disdain. As one of them, John Baling of Munkacs, so well expressed it: "He who installs may also deprive." By this he meant that the Bishops who depended upon them for their installation might just as easily be deprived of their bishopric. The same could have never been done to the Latin Rite or those United with Rome. Thus, in fear of the loss of their power to nominate bishops, they fought the movement for Union with Rome. The chief protagonist in the Munkacs area for Union was Bishop Basil Taraszovics. This brave man fought for Union with Rome having the ardor of a saintly confessor. His opponents, among others, included John Baling and George Rakoczy.

On the day on which Bishop Basil Taraszovics was to take his oath of allegiance to Rome and while he was celebrating the Divine Liturgy, John Balling entered the church seized the Bishop, dragged him from the church altar and put him into prison. The Archbishop of Esztergom Archbishop Lippay protested to the King. Balling appeased the King with the condition that he be deprived of his See and never again exercise jurisdiction. The King agreed to this iniquitous demand and forced Bishop Basil Taraszovics into retirement to Nagy Kallo in the county of Szabolcs, where he spent the remainder of his life. The King pensioned the good Bishop who before his death had the

pleasure of seeing his successor to this See Bishop Peter Parthen, working strenuously for the bolstering of the Faith of these people and preparing them for the day of reunion with Rome. This was finally achieved in 1646 with the Union of Ungvar. (39)

The hopes of the Hungarian people were firmly strengthened as late as 1912 when Emperor and King Franc Joseph I established the Greek Rite Catholic Hungarian Eparchy of Hajdu-Dorog with the approval of Pope Pius X. Bishop Miklossy Istvan was appointed to this See. Upon his death in October 30, 1937, he was succeeded by Bishop Mikloš Dudas OSBM (1939), who despite his problems with the new Communist regime headed this Greek Rite Catholic Eparchy until his death on July 15, 1972.

Man in his life has three periods: (1) Childhood, (2) Youth, (3) Manhood, i.e. Infancy, Youth and Maturity, so does he continue in the cultural and political life with three periods: (1) Slavery, (2) Linguaform, (3) Freedom-Liberty. As man becomes self conscious he moves from one period to the other proving his maturity of civilization.

The ideology of centuries influenced the soul of man so much that Old Europe became youthful and historically minded. This mentality of mankind had begun a new period for the different nationalities. Those countries in which the social order, culture, began to develop logically, broke their ties with the oppressed ideology, form of government, institutions, customs and began a reform in their whole way of life. This example is evident in France, England and Germany and was a natural consequence of the cultural development, to correct the evils of the past, to start a new period of self-consciousness, to become independent and live an individual life.

(39) BALUGYANSKY ANDRAS. Op. cit. p. 308. The forgotten people without their own fault, fell into Schism, had to make a Union with Rome.

The marks of an adult life are: when a person moves from childhood and youth into a period of manhood - maturity. These nationalities on whom the rays of culture - civilization -- spread only from a distance, had only a desire of a civilized youthful life, a lingua from- linguistic, national way of life. These ideas and desires of the different European nationalities gave them freedom and a change from their childhood to maturity. This was a natural course of events. Yes, this could be noted in the revolution in Hungary, when different nationalities who for centuries sailed on the ship of the same destiny opposed each other. Then, what was the reason for the bloody strife (war) that raged among the inhabitants? Truly nothing, but the instinct, and impulse for freedom, which awoke the national elements in Hungary.

A revolutionary storm developed the powerful instinct, which grew day by day and the citizen's blood was sprinkled with a life-giving dew. As a plant craves for moisture in the Spring, so did the people thirst for nationality and freedom. What were the results and consequences of the revolution? Suffering, bloodshed and even a decrease in population, but nothing stopped their ideas. In 1848-1849 all nationalities in Hungary showed up on the battlefield of freedom. The instinct of freedom was still growing. The Serbians, Croatians, Rumanians continually rebelled, not being satisfied with the results of the revolution. All this is a proof that the citizens of the world, within their hearts, foresaw the rebirth of mankind in this struggle for freedom.

We understand that in the transient period of man's state, going from childhood to youth and from youth to manhood, certain ideologies are characterized. History tells us that the state of youth usually steps out with the nationality ideology, and manhood gives birth to a freedom sensation. Therefore, when the ideology of nationalism is fulfilled, the ideology of freedom

follows. All this is taking its natural course by taking up the linguistic cause and nationality, without which freedom cannot develop. It is similar to a flower cup, which will not let its fragrance overflow until it is matured. As soon as a nation becomes conscious of its endeavours to develop and strengthen its nationality, then it is ready for the next move. This pattern is followed by all nationalities.

We know the past of the Slovanic nationalities linguistic attitude, also their present tendencies and the world is curiously awaiting their sure result, and development. It is also known, when world history speaks about the victorious and glorious Great Roman Empire, that at the same time it speaks about their nationality and language.

Here I do not wish to speak about the different nationalities, only about a peaceful, meek little group of people, who were in the flowing current of Hungary and who lost their riverbed and are seeking its banks. This small group of people were not attacking the gates of society in order to enjoy those rights which were given to all nationalities by nature, but waiting humbly for their freedom. These people belong to the Slovanic race, and bear the name of their centuries old ancestors RUSIN, a name of which they are proud and do not wish to abandon.. 40

#### THE RUSINS OF HUNGARY AND THEIR CHARACTER

If we will turn to the pages of history discovering the past of the Rusins in Hungary, we will note that being loyal citizens, walking hand in hand with the Hungarians, they always cooperated in the building of Hungary in every century. When it was necessary to defend freedom and the boundaries of the Country the Rusins were there. They lived in the northeastern slopes south of the Carpathian

(40) Rusin nationality (linguistic) is their ancestors' national name.

mountains, subjecting themselves to the Hungarian Government. During the reign of Kings: Kalman, Endre II. and Lajos I. (41) many more Rusins immigrated from the North and East to the Southern slopes of the northeastern Carpathian mountains. While other nationalities fomented revolutions in the Country, they stood fast by the Hungarians. Still the Rusins of Hungary suffered a great deal and instead of being appreciated for their loyalty and merit, they became the prey of the Hungarian oligarchy, the government of the few. These conditions not only humiliated and degraded them but also ruined them. They had to struggle with misery and were forgotten people, although they were the most loyal and peaceful people of Hungary. In Hungary the Greek Rite Rusins numbered over 600,000 dwelling in the territory of the following Counties: (42) Szepes, Saros, Torna-Abauj, Gömör, Ung, Zemplén, Bereg, Ugocsa, Maramaros, Szatmar, Szabolcs and Bihar. Some could be found in Szerem and Bacs counties especially in Kacsura and Keresztur vicinity. They had been re-settled there by the Hungarian Government. The Rusins are the natives of this territory, i.e. they lived in this territory before the Hungarians occupied it.

The Rusins are healthy, well-developed people, rather small in stature, strong-boned, broad-chested as mountaineers, their hair blond, brownish, reddish brown, their eyes are blue grayish. The face is a typical Slovanic face and their hearing is excellent. The females are so developed and matured at the age of 12-13, that at an early age of 16 they often get married. The Rusins are of a cheerful disposition, agile, lively and ready to serve, friendly with foreigners, trustworthy and loyal to all. As other nationalities they too like to enjoy themselves at

(41) MESZAROS KAROLY Op. cit. p. 3.

(42) MESZAROS KAROLY, Op. cit. p. 4.

parties and being poor, their food was also very poor and was not a good foundation for alcoholic drinks especially at parties. Yes, they celebrated, after the baptism of the newly-born child, also after a funeral. The birthdays and name days were remembered. In kindness they surpassed many nations. A beggar would not leave their home without alms; regardless of their poor state, they were always ready to serve with kindness. They very rarely violated civil law, so that it was hard to find a Rusin in prison. As for their religious life, they are devout, pious people, attending with joy the various Church services of the Greek Rite, which services were never too long for them, because they loved to pray and glorify God.

It is a pity, that these Rusin people of good understanding, blessed with good inclinations, remained poor and practically without their own leaders. They were very poorly educated, if we may say so. Therefore, their social life did not make great strides, still, in comparison to their number they had many outstanding intellectuals. They would not pass by each other without a greeting, they even greeted a stranger by bowing or tipping their hat. Facts are facts which we cannot deny, the educated were of Hungarian sentimentality. Brought up in Hungarian schools, taught about the Hungarian way of life and customs, they followed all. Could we blame them for learning from others, not having their own government, schools, colleges, universities? Whatever they were taught, they followed. It is not hard to accuse or blame others for their deficiencies. Let us look at other nationalities when they were ruled by others; the same thing happened to them. For example, the Irish people forgot their Gallic language and took up the English language. Let us also observe what is happening here in the U. S. of America (1970's) with the third and fourth generation Rusins, they too do not speak their national language, the language of their an-

cestors. Some are ashamed of it, do not want to be called foreigners, others are careless and many became indifferent which is destroying their forefathers' nationality and language. They too are influenced by the American way of life and not knowing their forefather's language they will finally disappear through assimilation, as if they never existed.

In Europe the Government was rightfully accused for forcing its language upon other nationalities, but here in the United States of America no one is forcing the English language and still many individual nationals disappear as if they never existed in the United States. That is the fruit of indifferentism.

Hal Boland has said: "A frontier is never a place. It is a time and way of life. Frontiers pass, but they endure in their people. The memories should endure. Unless we know where we came from, something about the road we travelled as a people, HOW CAN WE KNOW WHO ARE WE, AND WHERE WE'RE GOING." (43)

In Hungary, we can enumerate many cases of the unfortunate way of life of the Rusins and other nationalities. The country's social system, i.e. the feudal system, which was built only for the benefit of the privileged. Therefore, the poor Rusin, who was not of a privileged class, could not own land, nor work in a government office. Such work was reserved only for the aristocrats, of which very few were among the Rusins. Furthermore, all this was surrounded by nationalism. Only a Hungarian was considered a faithful, good citizen of the Country. It is also a well-known fact that in Hungary the predominant religion was, i.e. it became, the Roman Catholic religion, and its hierarchy opposed the Greek Rite of the Rusins. This, too, gave birth to the aristocratic system, which became the melting pot for privileges and

(43) BOLAND HAL. "Readers Digest".  
August 1970

preferences for certain individuals. The privileged system had great power over other nationalities, religion and rite, especially the Rusin nationals of the Greek Rite of the Catholic Church, which was brought about by the tempting politics of the Jesuit Fathers (44). The Hungarian nationality and Catholicism were two great forces, which absorbed the Rusin aristocratic class, the intellectuals and alienated them from their nation and their Greek Rite. This can be proven with undeniable facts, that the Rusin aristocrats, noblemen, scientists even at present could be found among the Hungarian families. As the democratic system came to life in Hungary and brought equality for all.

The development of the human spirit has a very important condition, self-knowledge for individuals and for a nation. The self-knowledge is a spiritual necessity, and is an indispensable spiritual requirement, which is God's wondrous work, i.e., grafted intellectual necessity which has developed in the eternal laws that man and people, were historically guided by self-knowledge. This is the reason why people first of all wanted to study and know themselves, before they moved on a new course of life. They first of all studied their history, the deeds of their ancestors and the way of life, ~~because this was the~~ instrument of self-knowledge. A mirror which has shown not only their true face, but also the necessities and deficiencies of which they drew faith and hope for all times. The Rusins of Hungary, being on the sea of time without a compass, a mariner's needle, cruising in a ship without self-knowledge, did not have such a mirror. Is it any wonder that they could not recognize themselves and their circumstances? The knowledge about others and of themselves, from where did they come, where are they going? I will now attempt to describe the present life of these good, wonderful and meek Rusins in Hungary from the cradle to the grave.

(44) MESZAROS KAROLY. Op. cit. p. 8.

The Providence of God arranged matters, that mankind's goal is to work, that each nationality have a historical vocation. This vocational instinct is awakened in the later stages of cultural development of the various peoples. This is followed by some kind of political directive, which changes the status of historical ties and has its influence on order. The superficial politician overlooks this kind of development.

The Government and nations which do not give attention to such national movements and do not examine their development, follow a wrong path.

Let us take a look at the results of the revolution. The Constitution of a free nation is destroyed. The axe became dull on the necks of the citizens and their yoke became heavier. We must acknowledge that the revolution's unfortunate outcome came from unthinking politicians, ordinary people did not realize or see its consequences, because they followed the politician's revelation harmful to all. Our Rusin's historical curse was not having a great patriot in which fate God has blessed the Rusins, whose ideas would have had great moral bearing upon mankind, had they spoken out. None of them dared to stand up. Why? The reason for this attitude is that their people did not make a study of their national history, did not know their circumstances, their impulse, merits, desires or ideas. Instead of cooperation and friendship, they lighted unconsciously a party fire. The Government with watchful eyes was following these movements to make its conclusions. A nation which wishes to be a self-creator, expects justice and freedom from its self. The Hungarians wanted it from themselves, but the time for this had passed. We can see the same signs everywhere a nation is struggling for its rebirth, freedom and justice. In the past century we note that the struggle is rather for the people's freedom than nationality. In Hungary it

was might and power, but unfortunately, the idea of freedom was only a train bearer and servant of nationality. (45) The nationalities got tired of waiting and began to foment a revolution which became the cradle of national freedom, and in the meantime harmful for the Hungarian nation.

All this did not cause the death of the Hungarian nation, because history built such an ark for the idea of freedom that all nationalities can fit into it.

The idea of freedom in the nation's strength through the centuries, came from the inheritance of their past history. The idea of freedom is such an historical testament that if a nation does not adopt itself to it, it must topple. The Rusins will fall or will never come to life, if they attack it, but neither can the Hungarians rise unless they uphold it.

Let us examine the matter as it is. The Serbs broke off with the Hungarian Government, the Croations-Chorvats left, the Rumanians despised it and the Rusins were ready to leave it. (46) Why? Because they feared that the freedom idea is an Hungarian monopoly, which could only deter the rights of other nationalities. The Hungarians replied, we are not avaricious with the blessing of freedom, nor are we envious, we do not want to suppress any one. We wish to cling one to another whom fate has put together. We are accepting all nationalities and upholding their rights, by wakening brotherly love. We know it well that not only the different Slovanic nationalities would depart from us, but even the Rusins, the "Gens fidelissima". We understood well that in the North and East there are Slovanic people, but also in the South there are about 16 million others, who are luring them with their language and religion. The Hungarian Government was striving for a closer relation

(45) MESZAROS KAROLY. Op. cit. p. 13

(46) MESZAROS KAROLY. Op. cit. p. 14

with the Rusins, for the sake of peace, good will and understanding. All these matters must take their proper course in time and can be later used as a pacifier. Furthermore many promises were made, but how many were upheld?

#### THE ORIGIN OF THE NATIONAL NAME RUS, RUS SYN, RUSIN

The group of Slovanic people who settled in the North-Eastern Carpathian mountains (47) invited a Rus (48) to organize them and establish a government for them, that they might be led by their own leaders. At that time the Rus people were also called "Sveoe" Swedes, a name they kept to this day. Many scholars derive the name of this Slovanic group of people from the Rus leader, the sons of Rus, i.e. Rus syn, Ruses son, Rusin, Rusiny. The two words became one word. RUSIN - RUTHENIAN, from where did the term RUTHENIAN come? Actually the word has come into the English language through the German language, where it was derived from neoclassic Latin term, a corruption of the word RUSIN, which in a vague sort of way meant: Malo Rus, Malyj Rusin, Little Rus, Little Rusin. (Small, little in stature) (49).

In the Old-Slovanic language, according to the philologists the word was RUSIN, in English it would sound something like RUSHIN.

The Greeks, neighbors of the Slovanic people, were anxious to converse with them. They found this quite difficult, since many sounds in the Slovanic language had no equivalent in the Greek language. Therefore they were forced to substitute Greek sounds for what they heard from the Slovanic people. For the "S" (sh), they substituted the Greek sigma or the theta.

(47) KUBEK EMIL. Ruthenus- Ruthenian. p. 109

(48) KUBEK EMIL. Op. cit. p. 110

(49) KUBEL EMIL. Op. cit. p. 112

Similarly, in place of a "V" they substituted with phi or beta, the sounds of "F" and "B" for the Slovanic "Y" they countered with the Greek combination "oi". Constantine Porphyrogenetos, writing about Eastern Slovanic people and their customs, uses such words as SVJATOSLAV -- Sphendostlabos, MIROSLAV -- Mirosthlabos, Slavy -- Sthlaboi.

The writing and communication was considerably helped with the formation of the Cyrillic alphabet. As everyone knows, most of the letters, forms were borrowed from the Greek alphabet, but the new sounds, seven of them, that were introduced, made possible the writing of every sound used by the Slovanic people. In the Rusin alphabet, there are two "i". One is short, termed in Greek "etha" similar to the Hungarian "e". The other "i" is "iota". To a foreigner the Rusin pronunciation of a name would sound like "RUSEN". This was not easily pronounced, so, in Greek the characteristic "os" was added and the word became RUTHENOS or RUPHTENOS. Taken over by the Latins, the word became RUTHENUS or Rutheni. (50)

Most philologists maintain that the word "RUTHENUS" is incorrect and not one of the Slovanic, Rusin philologists would ever make use of the term.

#### THE ANCIENT HOME OF THE RUSINS

The ancient dwelling place of a nation could be found through tradition and monuments. But a more trustworthy instrument in many cases is the name of mountains, rivers and cities, which do exist even to this day. In every continent of the world where people lived, they carved out their name in their language, which could not be erased. So did the Rusins of Hungary, who lived in the Northeastern part of the southern slopes of

(50) KUBEK EMIL. Op. cit. p. 125

the Carpathian mountains, a territory in the ninth and tenth centuries occupied by the Hungarians. To prove this, there is the ancient name the river LABORC, which takes its name from Prince Laborc. (51) He was killed by the Hungarians for opposing them. His body was thrown into a river which was renamed Laborc in his memory. There is the Ister river i. e., Duna, this word also originated from a Slovanic word bystry, bystra, swift, fast, which became Ister river according to Herodotus and later renamed Duna -- Danube according to the Secretary of King Bela, who is unknown. The Tisza river's name is also a Slovanic word "ticha", slowly, quietly moving, which was changed to Tisza. The mountain ranges of Carpathian mountains, "horb - horbaty", peak, mountain, which became KARPATY - Carpathian. The city of Tokay derives its name from "stok" (52), i.e., flow, where the Bodrog river flows into the Tisza river. There are many and many more names which are of Slovanic origin. All these facts prove that the Rusins were the ancient dwellers of this territory, which was known as Hungary, and in 1919 it was named Podkarpatska Rus, a part of Czechoslovakia, later it was forcefully occupied by Soviet Russia in 1944. In the early ages the Hungarians had to conquer the Rusin leader to establish their homeland in this Rusin territory.

#### THE UHRO-RUSINS POLITICAL VIEWS

In the middle ages the Rusins began to come to life during the immigration period. Immigrating from India, they settled in Europe in the territory from the North Sea to the Tisza, and Duna rivers (53), they soon got lost in the great waves of the Huns and Avars. As the greater river swallows the little brook, the Hungarian

(51) MÉSZÁROS KAROLY. Op. cit. p. 20

(52) MÉSZÁROS KAROLY. Op. cit. p. 21

(53) KUPCANKO HRIHORIJ. Op. cit. p. 1

immigrants swallowed up the Slovanic and the Rumanians who immigrated with them, also the original settlers. The conquering Hungarians sounded their crackling guns, from the fortresses, bringing fear to the Rusins. This shooting drove the Rusins into the fields. Being unable to fertilize the furrows with blood, which gave life, but they did it with the sweat of their brow, sprinkling the furrows with it for the benefit of the conqueror. So the Rusin became the servant of the Hungarians. That was the prize of the revolution for the conqueror. We cannot name this a sin, Hungarian pride, but this was the way of life in the middle ages, which soiled not only the settlers of the Carpathian territory, but also other European people. This was the period when the merit of war was worshipped as God.

The European cities were filled with military overlords, who in their pride did not acknowledge any law. The ordinary people deprived of their possessions, became the condemned servants for not being on the battle field in combat. This attitude was very much developed among the Hungarians, only the soldier was considered a citizen, others were deprived of their citizenship and became slaves. (54) To be a Master, a country gentleman, you had to be a soldier and being a soldier you became a good Hungarian also. The idea of being a citizen consisted of three elements: 1) To be a Master (Ur) you had to be a Hungarian. 2) Only a soldier could become a Master. 3) Only a soldier was entitled to that right. The Rusins fell into feudalism on account of these ideas, because they were unable to merit rights and uplift themselves socially into positions, to sprout out as citizens.

The guiding star of man is Christianity, which is usually darkened in these worldly movements. So Christianity began to shine up and bring equality to man, as it was willed by God.

At that time the Rusins were already Christians, a status beneficial to them. Many of the Hungarian noblemen accepted the religion of the Rusin people, built churches and respected the rights of citizens.

They built monasteries and were charitable in deeds. Already in the time of St. Stephen, the First King of Hungary, complaints developed to such a degree, that the Pope of Rome notified the Sovereign, that although he is happy hearing about the advancement of Christianity and the charitable patronization, he deplored that they did not turn such an attention to the Roman Latin Rite as they did to the Greek Rite religion, the religion of the Rusins. (55)

Here we may note that the Rusins at the time when taken over by the Hungarians, devoutly practiced their religion. Therefore, politically they could not be totally oppressed, because then politics and religion walked together hand in hand. Where religion reigned, there was no slavery either.

#### THE RUSINS' EPARCHY AND THE IMMIGRATION OF HUNGARIANS AND THE DAYS THAT FOLLOWED

The people's ideal of life is divided into periods as childhood, youth and manhood. Man must pass these periods to gain his goal, which is a period, i.e., movement of the people's development. People who are not developed become the raw material of politics, instead politics becoming their master. First of all, mysticism through religion influences the idea and it is nursed by it, when it becomes conscious of its strength and begins to weigh matters, i.e. it steps into youthful days and goes into alliance with philosophy. Both give it only a dim view, which is the fog of faith, hope and desire. On account of this fog man cannot see well and it is

(55) MESZAROS KAROLY. Op. cit. p. 33

led only by a touch. But when it steps into manhood, then the fog begins to disappear, it begins to depend on facts, necessities and desires, to gain this period all races must go through mysticism and phases of consciousness. Races who do not have their independent social life, who are the elements of some nation, also appear on the stage of history.

The Rusins in Hungary acted in such a manner in the past they lost their political weight, but through their morality they had great influence especially on the immigrant Hungarians. Before the Hungarians occupied their territory, Christianity was progressing among the Rusins. History tells us that these provinces which the Hungarians occupied belonged to the sovereigns Svjatopolk, Ratislav and Koczel. These sovereigns feared German expansion. Wishing to be secured politically and religiously, they sent their envoys to Emperor Michael of Bizanc to gain his friendship and alliance. (56) The envoys advised the Emperor that the inhabitants of Pannonia and Moravia are Christians, but they do not have teachers, priests, leaders who would explain the Scripture. The envoys humbly begged the Greek Emperor Michael to send teachers, priests to their territories. This period antedated the Hungarian immigration. There is evidence which proves that there was religion and belief among these nationals, among whom were the Rusins, who also were Christians. In this respect, the Rusins were of higher culture than the Hungarians, who were at that time pagans.

The "PALLAS NAGY LÉXIKON" tells us the following: "The Episcopal See of Munkacs, is one of the seven Pannonian Episcopal Sees, which was established by St. Methodius, the First Pannonian Greek Rite Metropolitan in the ninth century. The names of bishops we do not

56. MÉSZÁROS KÁROLY Op. cit. p. 35

have, only from the year of 1491. From 1690-1771 Apostolic Vicars were in charge. In the year 1771 Pope Clement XIV, through the intercession of Empress-Queen Maria Terezia established the Eparchy of Munkacs, to which Eparchy the benevolent Empress-Queen donated property, etc. (57)."

Greek historians maintain that the Hungarian leaders Bultsu and Gyula also Géza were baptized in Constantinople. Returning to Transylvania they brought many priests with them from Constantinople to administer the spiritual needs of these people. (58) Therefore, the Hungarians were Christianized first in the Greek Rite and later became Latinized. Fredrick Lampe in his book: "The Established Magyar Churches", states definitely and adds proof that the conversion of the Hungarians was accomplished not by the Latin Rite, but they should "be thankful to the Greek Rite clergy". It is also noteworthy to remark that the Greek Rite at that time was still in Union with Rome. (59)

The Hungarian leader Árpád married a Rusin princess. (60) This also proves the Union of both Rites, otherwise the Pope would not have approved such a marriage. (61)

To recall earlier historical facts, concerning the Rusins' religion, Church and its culture, let us take a look at the territory where Christianity was spread at first. The territory was Pannonia (Dunantul) and the North Eastern Southern

(57) PALLAS NAGY LEXIKON. Vol. XII. p. 844

(58) PORPHIROG CONST. Op. cit. Cap. X.

(59) BALUGYÁNSZKY ANDRÁS. Op. cit. p. 294

DECSI ANTAL. "A Magyar Oroszokrol". pp. 16-17

MESZÁROS KAROLY. Op. cit. p. 37

(60) BALUGYÁNSZKY ANDRÁS. Op. cit. p. 294

(61) MESZÁROS KAROLY. Op. cit. p. 37

slopes of the Carpathian mountains, which territory became Hungary by occupation. The Rusins were Christians many, many years before the Hungarians took up Christianity. The Rusins converted the immigrant Huns, Avars and especially the Rusins who immigrated with them. It was the will of God, that these oppressed people whom this bloody period drove into the burdensome heavy yoke should impress their conquerors to such a degree with their morality, way of life and religion that the Hungarians accepted not only their religion, but also their Greek Rite.

Even Sarolta, the daughter of the Transylvanian Sovereign Gyula, was baptized in the Greek Rite. It is also a known fact that Géza who married Sarolta, during his time the greater part of Hungarians were practicing Christianity in the Greek Rite. To prove this fact, I refer to the letter of Bishop Pilgrin of Patava, who wrote the following to Pope Benedict in the year 980: "In Hungary Christianity is freely practiced, and churches are built without any hindrance." (62)

As Christianity spread among the Slovanic people in Pannonia and in the neighboring territory of Moravia, the Emperor Michael III of Constantinople was petitioned to send teachers to these people, who knew the Slovanic language. The Emperor sent them two Greek monks Cyril and Methodius, who converted the Bulgarians to Christianity. The two Greek monks were very successful in converting the Slovanic people by translating the Greek Liturgical Books into the Slovanic language. Among the different Slovanic people, the Rusins were also Christianized, before Attila's (889) invasion, they also had their Episcopal See, practicing their religion in their own language, the Old Slovanic, not knowing the

(62) MÉSZÁROS KAROLY. Op. cit. p. 39

Greek, the Latin nor German language. St. Bruno who is also known to have worked among the Slovanic peoples, was also successful in spreading the teaching of Christ among them, because he knew their language. (63)

Yes, the oppressed Rusin people's language was spoken in the House of the Árpáds. Prince Géza married a Rusin princess from Belekin. Géza was baptized by a Greek Rite Catholic priest, so was his son Vojk, who in the Sacrament of Baptism received the name Istvan (Stephen) and later became the First King of Hungary. In those days the Greek Rite was flourishing and was highly esteemed and respected. The Latin Rite was in a very small minority, but in the coming years, it found its way, not only in the national soul, but also into the Constitution of Hungary, becoming the State religion, and politics forced the decline of the Greek Rite in Hungary. (64)

#### **THE BREAK OF THE EASTERN AND WESTERN CHURCH-ITS EFFECTS UPON THE RACES IN HUNGARY, ESPECIALLY THE FATE OF THE RUSINS.**

In the ninth century the Christian spirit in Hungary was well known, but the great joy of success soon was disturbed, through the break of the East and West, a break caused by political powers separating the people from one another, which was also harmful politically. Patriarch Photius was one who brought forth the break. Being a nobleman by birth, rich, a great scholar and one of the most clever diplomats of his time, he received high ranks early in his life. As a young man, he became a bodyguard Captain and

(63) MESZÁROS KAROLY. Op. cit. p. 39

(64) FÉJER GEORGIUS "Vita Sancti Stephani". p. 101

was sent to the Calif of Bagdad. During the reign of Emperor Michael III he was appointed a vice-secretary and through his office he befriended Bardas, the Emperor's uncle. Through Bardas Photius found a way to send Patriarch Ignatius to exile persuading the Emperor to consent and to appoint him as a Patriarch in place of Ignatius. Photius, a layman, received all Ecclesiastical Orders in six days and was ordained a Patriarch (858) by Bishop Gregory of Syracuse, who only a few days before was deposed from office by a Roman Bishop as a representative of the Pope. (65) Wishing to obtain recognition of his election, Photius, as a diplomat sent his envoys to Pope Nicholas with the request that the Pope's delegates seek unity. The two delegates of the Pope were present at the Council of Constantinople. At this Council a resolution was brought and approved to reinstate Ignatius and an appeal sent to the Pope. The Pope did consent to this request and dismissed Photius from his office and dignity, recalling Ignatius back to his post.

Photius, to revenge himself, held another Council in Constantinople, dismissed the Pope from his office, anathemized him, accusing the Roman Church of being heretical. In 667 Emperor Michael was assassinated by Basilus; in return the murderer became the Emperor, who reinstated Photius and sent Ignatius to a monastery in exile. In the year 878 Patriarch Ignatius died, and the Patriarchal See was vacant. Photius again became Patriarch. In 879 the Pope (66) through his delegates consented to recognize his election as Patriarch on the condition that Bulgaria be given over to Papal control. When the Emperor objected to the agreement, Photius was forced to break the agreement. The Pope withdrew his approval of Photius election and placed an anathema on him.

(65) MÉSZÁROS KÁROLY. Op. cit. p. 40.

(66) MÉSZÁROS KÁROLY. Op. cit. p. 41

All this occurred during Pope John VIII reign, but when Leo, the son of Basilius, became Emperor in 886, Photius was again demoted from his office and sent to exile to an Armenian monastery where he died, in 891. (67)

With the death of Photius the quarrels, misunderstanding in the Church continued among the Rites, brought on not by religion but by politics. Cyril and Methodius converted the Moravians, the Czechs and the Rusins to Christianity, then the Hungarians arrived, who were always in the neighborhood of the Slovanic people, and also understood the Slovanic language, although they are of a different family of languages. (Ural Altay). Politically, they were oriented towards the Slovanic people, sovereigns, princes, who were Christians. History tells us that at the time of the arrival of the Hungarians, in the Danubian basin, many princes were governing the territory. From the Tisza river to the Maros river was the Bihar prince Menmoruth, from there to Vidin were wide open spaces. Governed by Glad, this territory was named the Nyirseg territory. (68) These princes were Rusins, whom some historians claim to be Bulgarians. When Arpad the Hungarian leader arrived with his conquering army, one of his descendants, Achtum, took up Christianity in the Greek Rite, and many noblemen and their subjects followed. Achtum, to help spread Christianity, built a Greek Rite Monastery for the Basilian Fathers in Marosen on the banks of the Maros river. According to the Greek Rite custom, the Provincial of the monastery was usually appointed a bishop of the territory. Sunad (Csanad) one of Achtum's leaders, clashed with Achtum and escaped to Istvan (Stephen) asking his protection and promising him to work for him. Being under the protection of Stephen, he took

(67) MÉSZÁROS KÁROLY. Op. cit. p. 41

(68) MÉSZÁROS KÁPOLY. Op. cit. p. 42

command of an army, with which he went to battle against Achtum. This battle occurred at Arad and Sunad was defeated by Achtum's army. The conquering Achtum held a victory feast all night and went to sleep late. In the meantime Sunad gathered his dispersed army, attacked the army of Achtum and killed Achtum, took over Achtum's possessions and received Stephen's friendship. Since then the **Morisen** name was changed to Sunad, and later on became Csanád. (69)

In thankfulness to God for his victory Sunad built a monastery for the Basilian Fathers on the hill of his decisive victory. The Basilian Fathers did not last long in this monastery. They were driven out by the Latin Rite Benedictine Order Fathers and went to Kraszna monastery. St. Gellért was the first Bishop of Csanád (Latin Rite) with twelve German monks. Slowly the Hungarians were influenced to take up the Latin Rite. If St. Stephen, the First King of Hungary, would not have been infatuated with the aroma of the Western incense, the Latin Rite and its language, the future of the Hungarian nation could have been more beneficial to the Hungarians, if they would have followed the idea of the Slovanic people, who when they wished to become Christians, asked the Eastern Emperor for teachers who spoke their language. The Hungarians too could have found men who spoke the Hungarian language and would have taught religion in the language of the people. This would have elevated the Hungarian language and nationality. The Hungarian language did not become the language of the altar, but Latin, which also became the official language of Hungary.

It took the Hungarians centuries to have Hungarian as the official language in Hungary. It was only in 1848 that Gróf Széchenyi introduced the Hungarian language as the official

(69) MÉSZÁROS KÁROLY. Op. cit. p. 42

language of Hungary. The Rusins, although dominated by Hungarians, preserved their nationality through the Slovanic usage of the Greek Rite. The Hungarians could have done the same; what is more, many nationalities would have become Hungarians, which would have built up the Country. What do we see today? We must look for Hungarian Hungarians with a candle, even though Hungary still exists today and the official language is Hungarian. But how much greater could the national group of people have been?

Let us not forget that a nation lives in its language. Remember the adage about soup: feed yourself with your own spoon and do not wait for someone else's spoon to feed you. You will have a long wait and maybe starvation. Take a look at the Slovanic nations and see how large they are numerically. Why? The language of the altar made them numerically large, foreign language will gradually diminish their number as it is being done in the United States of America (1970's).

In the year of 803 Charlemagne and the Latin Rite Hierarchy were practically forcing Christianity in Pannonia and in Moravia in a language the people did not understand, so they became Christians by name. When Cyril and Methodius (884) arrived knowing the language of the people, the people understood the teaching of Christ, the Gospels were explained, also the Divine Services. No wonder that the people followed them in large numbers. A Latin Rite priest Richard, by name, seeing all this, reported Methodius to Rome, accusing him of not explaining the faith according to Roman Catholicism, not using the Latin language in the Mass, but a rude Slovanic language.

Pope John VIII received this report, sent a letter to Methodius. (70) Accusations were set in a letter to Methodius, requesting a reply to the

accusations. Methodius, upon receiving the letter, set out with Svatopluk's envoy to Rome. The Pope in the presence of Cardinals strictly examined Methodius in the Catholic Faith and its teaching. The Pope was very much pleased with the knowledge of Methodius about the Catholic Faith -- religion. Methodius was not condemned, but praised for his knowledge, receiving permission to propagate and teach in the Slovanic language and also use the Slovanic language as the language of the altar.

Methodius with his co-workers began to preach in Slovanic, translating the Divine Services from Greek to Old Slovanic which the people understood. The Translation progressed so that in 900, not only the Divine Services were translated, but also the explanations of the services. (71)

This period was the most beneficial and progressive time of the Slovanic people; not only were they governed by their own Sovereigns, but even the teaching of Christ was taught to them in their own language, and all this had a great moral effect upon the people. If the difficulties between the Eastern and Western Church had not already begun in all probability the Pope would not have given his permission to Methodius to teach in the Slovanic language and translate the Divine Services. Because the Pope feared the possible loss of this people, he gave his consent, not to spread Heterodoxy lest they fall to Heterodoxy.

The Rusins of Pannonia who also belonged to the Slovanic race, also were converted by Methodius and his co-workers, (72) who steadfastly held to their Greek Rite and the Slovanic language which they understood.

(71) MÉSZÁROS KAROLY. Op. cit. p. 47

(72) SZIRMAY. Notitia Topographica Cottus Zempd' p. 50

## THE RELIGIOUS MISUNDERSTANDINGS AND THE FATE OF THE RUSINS

The battles to establish a home came to an end. Hungary became a State, a nation. Their leaders gave up their former ideas, placed their sword in the scabbard, gave up attacking, thievery and remained only in their own boundaries. The physical revolution became an intellectual. In those days the majority of the Hungarians were pagans, but their neighbors were Christians. They were urged by these Christians to take up Christian faith, which could be very helpful to them in their lives. This task was not an easy one for the Hungarians, to give up their ancestral pagan morals to which they were very much attached and become Christians. Their great leaders Bultsu and Gyula were Christians. Gyula junior, prince of Transylvania, when told to become Christian, replied with a revolution. When Géza died (997) his son István (Stephen) succeeded to the throne. His first order was that all the Hungarians are to be baptized, and the slaves are to be set free. Ruling was not an easy task for István (Stephen), because some of the people were dissatisfied with this order.

The first person to oppose this order was Kupa, the prince of Somogy, who started a revolt, but István (Stephen) conquered him with his volunteer soldiers. But the defeat of Kupa did not destroy altogether these intentions, since many of the people had become Christians only out of fear.

Tuhutum, leader of Transylvania in Christianity, also saw the loss of freedom, and the headman's sword in István's hand. István (Stephen) had to struggle not only with the pagans, but also with the Old Believers of the Greek Rite, who had become politically-minded. István was trying to draw the Rusins to himself, and the Greek Emperor objected. In this struggle Istvan finally succeeded, so did the

Church of Rome. Slowly the pagans and those of the Greek Rite were feeling the pressure from the authorities. The Roman Catholics were favored by István, in whom he had confidence, favoring them with positions etc... (73)

During these troublesome years, if we search for the Rusin's political and national history, our search would be in vain, their fate was similar to the fate of other nationalities. Concerning religion King István (Stephen) in the beginning upheld the Greek Rite in which he was baptized, propagating it with good deeds. In Veszprém he erected a convent for the Greek Rite Sisters and presented land to them. In later years after his marriage to Gizella the Bavarian princess, he changed his attitude turning to the Latin Rite. The Rusins were devout Catholics of the Greek Rite from the very beginning and always remained so, but became the forgotten through politics, which politics began to name them schismatics, dissidents in Faith. To accuse anyone is not a hard thing to do for some; the question remains, is the accusation a fact or only a hearsay. History tells us that during the reign of King Nagy Lajos, many schismatics immigrated to Hungary, these were the schismatics and not the Rusins whose ancestors were converted by Cyril and Methodius. The immigrant Rusins were seeking ties with Constantinople and not the natives. (74)

THE CONDITIONS OF THE RUSINS IN  
HUNGARY DURING THE REIGN OF KING  
ENDRE I. 1049-1060 TO KING ST. LASZLO 1077-  
1095

The attempt of Istvan (Stephen) King of Hungary to bring in a monarchical system succeeded, and Hungary began to take on a

(73) HARTVICUS. Via S. Stephani. pp 2-13  
MÉSZÁROS KAROLY. Op. cit. p. 49.

(74) MÉSZÁROS KAROLY. Op. cit. p. 53  
DECSI ANTAL. Op. cit. p. 28

European outlook. This unity pushed out the Oligarchy and all nationalities began to work together for the betterment of the Country. All nationalities were freely using their own language hindered by no one. Even King Istvan (Stephen) made the statement: "the more nationalities in a Country the stronger will that Country become." (75) Regardless how small of a group the nationality would be in a Country, it could cause anxiety, worry.

In this period the Hungarians were so much civilized as ideal nationalities, and this was the reason to look up to other nationalities, and benefit by their learning and understanding. The Rusins had greater advantage over the Hungarians, being more civilized by being Christians, who practiced the Catholic religion according to the Greek Rite, in the Old-Slovanic language. The Hungarians were closely tied to the Rusins through marriage. King Endre I. (1047-1060) married Princess Anastasia, he also established a monastery in Visegrad, which in 1221 ceased to exist. The monastery was built for the Greek Rite faithful, that they might have their Divine Services and satisfy their spiritual needs and not for the Queen who did not live in Visegrad, but in Sarospatak, Zemplén County. (76)

Many of the Hungarian Sovereigns used Rusin names as: Basil, Laszlo, etc. This is also a proof that the Sovereigns were closely tied to the Rusins. King Endre I and Geza I both married Rusin Princesses. Concerning the name: Goi, Gojz, Geza in the Old Slovanic language meant a tutor - educator. Imre originated from the word Mirko - meek, it then became Emericus and in Hungarian Imre. Bela meant beautiful, handsome, nice. Laszlo - Ulaszlo are two Rusin words Vlada - power, sovereignty and Slava - glory,

(75) MÉSZAROS KAROLY. Op. cit. p. 53

(76) MÉSZAROS KAROLY Op. cit. p. 54

the two words became one word Vladislav, Laszlo Ulaszlo. (77)

#### THE FATE OF THE RUSINS DURING 1077-1141

King St. Laszlo, a descendant from the Arpad family of kings, was one of the most loved and memorable Hungarian kings. He was very handsome and well-educated. When his army ended the conflict with invading enemies, he turned his mind towards order in the government and the security of the Church. His belief was that this was the only way to achieve European culture, a great task on account of the split of East and Western churches, which soon became a political issue. This prudent Sovereign was especially interested in these matters, because in his Country the greater part of the population was of the Greek Rite and some of the Latin Rite, and he foresaw a possibility of a flare up between the two rites. King St. Laszlo loved his subjects, he would not prohibit any religion or rite especially Christian religion. As a Roman Catholic of the Latin Rite, he deemed it necessary to give a good example as a Catholic King stating that glorifying God in Latin or in Slovanic is the same, the main thing is that you glorify God. In the time of St. Laszlo Holy Eucharist was received under the form of bread and wine, or bread, but he always preferred to receive Communion under both species. (78)

In the meantime, the Huns invaded the country, very often disturbing peace in the country, destroying churches, persecuting the Catholics. King St. Laszlo overcame these difficulties with his prudent law, although the Catholic religion (Latin Rite) was the State religion he still favored the Greek Rite and not the Latin Rite. An example of this can be found in an edict concerning fasting. The Greek Rite rule

(77) TIMON. *Imag. Nov. Reg. Hung.* p. 217

(78) KATONA ISTVAN. *Op. cit.* p. 255 Vol. II.

of fasting was the tradition of the Country and the King flatly stated: "Those subjects of the Latin Rite who refuse to fast according to Hungarian custom could leave the Country." (79)

At that time in Hungary the Church followed the Greek Rite rules of fasting. St. Laszlo spoke also about the second marriage of the clergy, which was accepted by the Greek Rite, but forbidden in the Latin Rite. Regardless of the discipline, the kings many a time overlooked this Roman discipline (80) for the sake of spreading Christianity which was more important than the discipline.

We may say it truly, that at that time the Greek Rite was the Mother Church. After Michael Cerularius in 1054 made the break between the East and West, Pope Gregory VII (1073-1085) reminded Geza, Laszlo and Salamon, Sovereigns of Hungary, to be obedient to the Church. Whereas at the time the Pope sent titles to the Red-Rusin (red cheek Rusins) Sovereigns, (81) Croatians and Dalmatians, to tie them down to be loyal to the Roman See. The Latin Rite Mass began to spread to deter the Easterners to have ties with the East. The Roman Church's effort was not in vain, because during the reign of King Kalman (1095-1116) celibacy was introduced FOR THE LATIN RITE CLERGY, a development which made them different from the Greek Rite Eastern Church. Those priests of the Latin Rite who got married were deprived of their benefice.

During the reign of King Kalman in 1112, the Fifth and Sixth National Council declared that the Church's language without exception is the scientific Latin language, without which no one

(79) CORPUS JURIS HUNG. DECRET LADISLAUS. Vol. I

(80) CORPUS JURIS DECRETUM LADISLAUS. Vol. I

(81) BALUGYÁNSZKY ANDRÁS. Op. cit. p. 310

can become a priest. Even those who were ordained before the Council must learn the Latin language or they will be discharged from their duties. These circumstances had great effect upon the Greek Rite Catholic Church, and many Slovanic people were inclined to take up the Latin Rite. The Old-Slovanic language of the Altar had reached its peak and now began to decline; Latin was rising. The great Nyitra Greek Rite Catholic Episcopal See ceased to exist by the force and the authority of Roman See. (82)

#### THE OPPRESSION OF THE GREEK RITE PEOPLE'S CHURCH IN HUNGARY FROM 1131-1235

During the reign of King Kalman the Roman Catholic Hierarchy reached its peak in Hungary by the forced Latin Rite. In this period the Greek Rite was set back and only tolerated not being nursed by the authorities whose obligation was to propagate Catholicity. They instead propagated power and authority. If the Hungarians would have been independent from the Latin Hierarchy and would have introduced the Hungarian language as the language of the Altar instead of the Latin language as the Slovanic people had done, they could have built up the Hungarian nationality greater year by year.

It is an undeniable fact, that a nation which placed its language upon the Altar, even if ruled by another nationality and did not command political weight, did not lose its language, nationality or customs. The Rusins were dominated by the Hungarians for over 1000 years, but they still speak their language even in the XXth century, because the two brothers, religion and nationality, awoke from their slumber and strive, not to forget the language of

(82) MESZAROS KAROLY. *Op. cit.* p. 59  
KATONA I. *Op. cit.* Vol. III. p. 78

their forefathers, who made them great and to make their nationality known. Even the Church has changed its attitude to vernacular at the Second Vatican Council (1963).

In ages past the Hungarian kings did not think about this. The friendship of Popes was more important and made the people and Church dependent upon them, and secured their crowns and authority. They did not notice that the use of the Latin language was harmful, detrimental to the development of the Hungarian language; Latin and not Hungarian became the language of literature and this tended toward stagnation rather than any real development.

There were times when some Hungarians were very much attached to the Greek Rite Catholicity and were persecuted for it, because the Latin Rite was favored by the kings.

Some of the Sovereigns noticed the great influence of Rome in their kingdom, and they wished to stop the influence, but could not without harm. King Imre (1196-1204) petitioned Rome to establish a Greek Rite Catholic Episcopal See, which would be independent in its Eparchial administration.

Pope Innocent III (1179-1180) resented King Imre's petition, but did not wish to show his feelings and attitude, informed the Bishop of Varad and the Veszprem Abbot to examine the Greek Rite situation (1204). In the meantime King Imre died, so did his petition. (83)

What kind of a report was sent by the Bishop of Varad and the Abbot of Veszprem to the Pope is not known, but it seems that it was not favorable, because in the same year the Pope wrote to King Imre accusing him of neglecting the Latin Rite, having only ONE LATIN RITE MONASTERY, and that in some Greek Rite

(83) MESZAROS KAROLY. Op. cit. p. 64.  
BALUGYANSZKY ANDRAS. Op. cit. p. 311.

monasteries Latin Rite priests are housed, not having their own monastery. (84) During King Kalman's reign there were Greek Rite Episcopal Sees which were administered independently from the Latin Rite Hierarchy. Pope Innocent III wanted them to be Latinized too. Among them was the Belenyés Greek Rite Episcopal See, the Archbishop of Kalocsa received strict orders to take this Episcopal See under his jurisdiction and in the meantime introduce the Latin Rite to them. In later years the Hungarian nation suffered on account of this Latin victory, because this victory opened the door to the Pope's influence in Hungary, the effects of which were felt for centuries. From this time on the Church of Rome not only advised the Sovereign by its power, but was also influential in the Commonwealth. This influence had great effect upon the Greek Rite also, and swept it back to a state of childhood. Similar attitude also appeared in Galicia. In 1207 Pope Gregory sent his envoys to work hard and convert the Greek Rite faithful to the Latin Rite, and to accept Papal authority. (85) The same was done in Hungary. When and wherever it was possible to lessen the influence of Greek Rite it was done by the workers of the Church of Rome, who were interested in a Rite, authority and numerical figures rather than Catholicity.

#### THE UNFORTUNATE FATE OF THE GREEK RITE IN HUNGARY, POLAND AND GALICIA IN 1205-1342

A stone on the mountain peak if moved will roll down the mountain until it reaches the bottom. Such was the fate of the Greek Rite faithful, those that were to be helpful to them moved away and they began to roll down. The same happened in Hungary with the Greek Rite,

(84) MESZAROS KAROLY. *Op. cit.* p. 65.

(85) KATONA S. *Op. cit.* Vol. IV. p. 735.

when the Eastern Emperor failed to protect and defend them, the Rite began to decline and Latinization very cleverly found its way among them. This was a political move, to which the Popes gave plenty of fuel, especially during the time of the advancing Uzmans (Turks).

The whole of Europe was in fear of invasion of Islams viewing a persecution because of their Christianity. The youthful European Governmental life saw in Catholicism and its monarchism the strength to hold Europe strong. This invasion of Islam had prepared Europe for the coming events. The Pope, aware of the aims and preparation of Islam, proposed the idea of Crusades, to fight it. Hungary was to be involved in the Crusades, and Pope Innocent III urged King Imre to step in line with others, but the King gave only a promise to this cause. It is possible that King Imre foresaw some intrigue and decided it would be better to ignore the invitation and remain home lest he observe open the door for the local Hierarchy to reserve a political leadership. (86) His successor Endre II, being a weaker character, did not know how to refuse the Pope's continued urging, and joined the other Crusaders and went to the Holy Land. Before his leaving he deemed it necessary to silence the many disorders in the Country. He also did not forget about the future of his son Kalman, whom the Galicians wanted for their King.

With joy the Pope agreed and understood the delay of King Imre II in joining the Crusaders. The Galician Rusins promised help to have Kalman nominated for their king and promised also to make a Union with Rome by accepting the Pope's authority. The only stipulation they had was to keep their Greek Rite. King Endre II went with Kalman to Galicia where Kalman was crowned and was also engaged to the daughter of

(86) MESZAROS KAROLY. Op. cit. p. 65.

Polish Sovereign. (87) These circumstances had a great effect on the Rusins in Hungary, seeing that their Galician brothers left them alone in joining the Church of Rome, keeping only their Rite. Many privileges were lost under pressure from the Latin Hierarchy. Even the kings remained silent when the Greek Rite Rusin monasteries, convents, churches were destroyed.

At a time when the Monarchical system was not yet strengthened in their ancestral Hungarian Constitution, the people were unable and unwilling to understand the interest of the Catholic kings and looked at it with suspicion.

The kings were slowly oppressing the idea of freedom, especially the ecclesiastical freedom of the Greek Rite in which these people praised God in their Old Slovanic language. The Latin Hierarchy was excluded, could not interfere in the affairs of the Greek Rite Eparchy, which had its freedom. As long as they had such freedom, the Greek Rite people could remain aloof from the stormy time which was foreseen notably by the Rusins, but also by Rumanians, Serbians and some Hungarians, especially those still pagans. The only wish of these people was to be free. They were ready to take up arms for the freedom, a freedom chained by the Monarchy and Catholicism. (88)

This was the reason why all these nationalities rebelled against the kings. They took part in the Gyula revolt, the Vatha rebellion, Csak Matyas combat, Pető uprising, fighting on the side of Zapolya, Bocskai, Bethlen and Rakoczi banner up to the fall of Kossuth Lajos.

Greek Rite Rusins lost their freedom during the reign of King Ęndre II which brought joy and pride to the Latin Hierarchy. Still they were dubious in their victory and continued their

(87) KATONA S. Op. cit. Vol. V. p. 214

(88) MESZAROS KAROLY. Op. cit. p. 71

work, seeing that the Greek Rite faithful abandon their Rite, which they feared could be dangerous to them in the future. This can be seen in a letter of Pope Gregory IX writing in 1229 to his envoy in Egyed, Hungary. (89) This letter instructs him to convert all the Greek Rite Slovanic people to the Latin Rite. Many Greek Rite Episcopal Sees, spoken of in old records, were simply wiped off the map. Especially the Belekeny, Szirmia Sees which not only lost their Rite, but even their name. The Pope gave out strict orders to the envoys, that the Szirmia Greek Rite Bishop be subjected to the Latin Rite Bishop. If he is not willing to do so, then he will be directed by the Papal authority to accept the Latin Rite Bishop's jurisdiction. (90)

King Bela IV (1235-1270) took over the reins of his kingdom in the most troublesome times, when Greek Rite monasteries, convents, churches were destroyed. When the storm of trouble was over, King Bela IV continued his work, seeing to it that the Greek Rite could not be revived. In 1238 Pope Gregory IX directed King Bela IV. to force the Bulgarian King Assanes, originally of the Greek Rite, to embrace the Latin Rite, now again proposing the Greek Rite, to return to the Latin Rite. (91) If it could not be accomplished peacefully then it was to be done by force. King Bela IV answered that he would not fulfill such a directive, as being but only as Apostolic representative, not as a servant of Rome. Bela and Assanes were brothers-in-law and as much as Bela disliked this task, he was forced to undertake it in virtue of a pledge he had made to his father Endre II in 1234 in the presence of Jacob Praenstini, Apostolic envoy, that he would force his subjects to obedience to Rome and Latin Rite.

(89) KATONA S. Op. cit. Vol. V. p. 545

(90) BALUGYÁNSZKY ANDRAS. Op. cit. p. 315

(91) BALUGYÁNSZKY ANDRAS. Op. cit. p. 315

In 1236 King Bela IV was directed by Rome to force the Transylvanian Rumanians to accept the Latin Rite Bishop. Here again King Bela IV could not fulfill this task on account of the Tartar invasions, only after the invasions ceased. The Rusins who were the forgotten people by Rome became nursed by the Orthodox clergy, unknowingly became schismatics, they too had to send representatives to Rome concerning the Union with Rome.

**THE FATE OF THE RUSINS AND THE  
REBELLION IN UNG AND ZEMPLÉN  
COUNTIES, THE COMMON FATE OF THE  
RUSINS AND THE RUMANIANS**

With the death of King Ęndre III, the last member of the family, the Arpad dynasty came to an end. The following successors to the throne were selfish people seeking only their own security, their own benefits instead of working to unite, to weld together all nationalities. The Papal power in Hungary was very strong, influenced by the Germans especially in Church matters, Rite and discipline so that other nationalities, especially the Rusins felt the oppression of their Rite. (92)

In Poland hundreds of thousands of Rusins were Latinized through the influence of the Popes. The Polish Hierarchy by authority pressed the Rusins to accept the Latin Rite. These movements had an effect upon the Rusins in Hungary, especially when the Rusins of Poland and Galicia came in contact with them. True, their work of Latinization was not successful at once, but year after year the goal was slowly realized. This contact of the Rusin people could be noticed especially during the reign of King Karoly.

- (92) BALUGYANSZKY ANDRAS. Op. cit. p. 315  
BAZILOVITS J. Op. cit. XIV Vol. p. 80

New laws were brought forth: the clergy dare not accept benefice from the laity, not to solemnize Serbian marriages, and that the clergy marriage according to the Greek Rite be checked with strict laws. (93) This was a very excellent political calculation, because the Greek Rite began to decline in Hungary, an effect, which helped the Polish nobility to oppress the Greek Rite in Poland.

This was a political move serving as a cover for the Church of Rome to gain its desires, i.e., to have the Greek Rite Church join in Union with Rome. When Rome saw that the throne of King Karoly was secured, Cardinal Genlitis saw to it that the Diet was called in Pozsony in 1309. At this Diet a resolution was approved forcing the king's enemies to obedience and strengthening the authority of the Church of Rome.

From then on the fate of the Rusins in Hungary was unbearable. They lost not only their political power, but also the independence of the Greek Rite Church, the freedom of their Rite to use freely the Old Slovanic language as the language of the altar, they lost the freedom to elect their own bishops, all the authority, power of bishops was taken away from them. This unfortunate fate fell upon the Rusin Greek Rite Church during the reign of King Karoly (1308-1342). An agreement was made between the Pope and King Karoly in 1317, that in Hungary all appointments to Church offices come from Rome, and when an Episcopal See became vacant, until it received a new bishop, half of the benefice of the diocese went to Rome. (94)

Naturally this arrangement troubled not only the Greek Rite, but also the Latin Rite clergy. They all opposed it, and began to break up into different parties, especially the Oligarch Csák Mátyás, who in this arrangement with the Pope

(93) MESZAROS KAROLY. Op. cit. p. 75

(94) MESZAROS KAROLY. Op. cit. p. 75

PETERFY. "Conci. Hung." p. 137

found a lot of oppression. This gave reason for more internal trouble. The oppressed Greek Rite Rusins also had shown their dissatisfaction in this matter. In 1320 a grave rebellion broke out in the Ung County headed by Pető Péter, the Lord Lieutenant of Ung and Zemplén Counties, to revenge the oppression of Rusins Peto was also in contact with Moscow seeking help in this time of need. (95)

It is a well known fact that Peto's party members were all from Ung and Zemplén Counties, mostly Greek Rite Rusins, who if their Church Rite, rights would have not been of concern, would not have taken up arms, in the rebellion. In time of need Peto did not get help from Moscow, and the Rusins became discouraged, did not care to fight. Then came the Doge Vajda of Transylvania defeating Peto's army. (96)

In the beginning of this era the rebellious Rusins were deprived of their freedom. King Nagy Lajos who was very faithfully concerned with Catholicity, propagated a Union, but postponed it until the time he could meet with the Emperor. In the meantime King Nagy Lajos sent his envoys to Transylvania to urge the Greek Rite faithful to unite with Rome. This urging was rather an order than simply advice or a goodwill suggestion. In summer of 1366 King Nagy Lajos gave order to arrest all the Kővár and Kraso County Greek Rite clergy, their wives and children and to deprive the clergy of their position. They were replaced by Latin Rite priests from Dalmatia. (97)

The Greek Rite Rusins in Hungary did not receive exactly the same fate, but theirs was also very difficult. The Greek Rite Rumanians

95. MÉSZAROS KAROLY Op. cit. p. 77

KATONA S. Op. cit. p. 281 Vol. X.

96. KATONA S. Op. cit. Vol. VIII. p. 431

97. HORVATH ISTVÁN. "Magyar Történet"

Vol. II. p. 21

lost their clergy and if they would not accept the Latin Rite clergy would have to take the consequences of disobeying the order. The Rusins and Rumanians fate concerning the Church, Rite and politics brought them into a very sorrowful state.

At this point it would be beneficial to bring up some historical developments, which united the both Churches. Politically the developments brought life to them, a life not beneficial to the Greek Rite. In the Northeastern section of Hungary and in Poland the Rusins were struggling for the national freedom during King Karoly's reign. Being that the King of Poland Kazimir did not have any descendants, King Karoly was seeking the Crown of Poland for his son Lajos. Knowing well that the Czech King could hinder his goal and to overcome misunderstandings, King Karoly worked in a manner which brought the Czech King closer to him.

This was brought about through the engagement of his granddaughter Margret to a Moravian prince and through an understanding with his son John, that after King Kazimir's death, he would help him gain the throne of Poland. In the year of 1339 King Kazimir was successful in persuading the Polish Diet, that after his death the throne of Poland should be given to a Hungarian king, becoming the King of Poland. Politics will always be politics regardless who or where the political work is done. King Nagy Lajos having lawful claims on Poland and Lithuania engaged in a war with them, an act which brought the Rusins of Galicia and Hungary into a closer relation with one another, the Rusins of Hungary were vassals of the Hungarians, seeking freedom. (98)

In 1351 King Nagy Lajos brought with himself to Hungary Koriatovics Fedor a Lithuanian prince as a security to strengthen his holdings in

98. KATONA S. Op. cit. Vol. X, p. 281

HORVATH S. Op. cit. Vol. I. p. 55

Poland. He gave Koriatovics a title "Prince of Munkacs" presenting to him estates in Zemplen County, an act which brought a mutual understanding between them. (99)

#### THE LAST RUSIN IMMIGRANT DURING THE REIGN OF KING NAGY LAJOS. KORIATOVICS FEDOR AND THE GREEK RITE CHURCHES DEVELOPMENT

While King Nagy Lajos although taken up with the Northeastern affairs did not lose time in securing the affairs of the Church of Rome. This was harmful to him because the Southern Slovanic people stood fast to their Greek Rite. Weapons were necessary to hold them down in exercising his rule, but force did not bring loyalty to him.

The constant urging of Pope Innocent VI. (1352-1362) forced King Nagy Lajos in 1359 to attack Bosznia and Serbia in order to incorporate them into Hungary, but he was defeated. The defeated army retreated from Serbia and the rebellious people returned again to their Greek Rite.

The over-zealous work of conversion in the Latin Rite had its effects also on the different nationalities in Hungary, especially on the Rumanians, the dwellers of Maramaros County, whom Kun Laszlo persecuted, because they would not accept the Latin Rite. (100) Bogdan Dragos, a leader of Rumanians, re-settled his people in Moldavia. King Nagy Lajos attacked Bogdan Dragos, who put up a stubborn resistance, proving by strength that they cannot be subjected. Finally King Nagy Lajos realized this and stopped the battle and was satisfied with Bogdan's pledge to live in peace. Three hundred villages destroyed by the Rumanians in

99. KATONA S. Op. cit. Vol. IX, p. 143

100. MÉSAROS KAROLY, Op. cit. p. 81  
Szirmay. Op. cit. p. 251

Maramaros County became vacant and there Koriatovics Fedor re-settled his Rusins. (101)

In 1365 Koriatovics Fedor was captured in Podolia and executed. Koriatovics made some order in Church matters, but his sudden death did not permit him to accomplish his progressive political interests for the Rusins. With the death of Koriatovics, the Rusins lost their political power and became fiefs in Hungary. Much could have been expected of Koriatovics, he was a prince, had authority, was also an influential person, he could have uplifted the Rusin people to higher standards.

Koriatovics knew well that to accomplish his goal he must make order in Church life. This motive induced him to build a monastery for the Basilian Fathers on a mountain in the vicinity of Munkacs, in memory of Bishop Nicholas. This mountain was re-named, because of the monks' monastery, Monks' mountain (Černeča hora). In later years this monastery was reconstructed by the Havasvolgyi Vajda Multyanszky Koszta and Racz Demetrius. (102) At the same time Koriatovics presented the monks with a great benefice. The first was the property of the villages of Boboviscse and Lauka and the tithes attached to these, granting a document of perpetual endowment. His pious wife, Dominica, also built a convent for the Sisters on the opposite mountain, but this convent did not long endure. (103)

Most of the Rusins lived under the Southern slopes of the Northeastern Carpathian mountains, i.e., close to the boundary, where they served as soldiers, distinguishing themselves in their work. For their good work they were exempted from tithes, and also had the right to

101. MESZAROS KAROLY. Op. cit. p. 82

102. BAZILOVITS J. Op. Cit. Vol. I. p. 7

MESZAROS KAROLY. Op. cit. p. 83

HORVATH S. Op. cit. Vol. II. p. 53

103. BAZILOVITS J. Op. cit. Vol. I, p. 11

elect their own civil officials. Many of the given privileges were taken away from them from time to time, slowly even the documents which granted privileges disappeared. After the death of Koriatovics, who had no blood descendants, the territories which had been presented to him by King Nagy Lajos were taken over by the Crown. The new possessor of the land did not permit the old freedom, but restricted the Rusins. (104)

The king of Poland, Kazimir, died in 1370, and on November 15, 1370 Nagy Lajos was crowned as the King of Poland. Returning to Hungary, he turned over the Munkacs manor to his mother, Queen Elizabeth. After the death of Queen Mary, the queen's mother transferred the manor to her husband King Zsigmond, who in turn, during the Turkish conquest, turned it over to Lazarovics Istvan, the Serbian Sovereign, and his nephew Brankovics Gyorgy. Both had asked for protection and shelter from King Zsigmond. King Zsigmond attacked the Turks in Serbia, defeating them, held on to the forts and in return compensated Brankovics György with the Munkacs, Szolnok, Szalánkemény, Kolpen, Becse, Világosvár, Tokaj, Regecz, Szerdahely, Szatmár, Debreczen, Csütörtökhely, Turi, Tiszavarsány manors. This placed the Rusins under the despot of Brankovics György.

From this historical event we can explain that in Debreczen, Böszörmény, Dorog, Kálló, Nánás, many Greek Rite people lived, who have Rác (Srb- Serb) the adjective, e.g., Racz-Boszormeny, Racz -Dorog, Racz- Nanas, etc. (105)

When the Serbian despot Brankovics György received these manors he had re-settled many Serbians there, and they were Hungarianized.

During the Bocskay religious uprising, they lost their national language, but kept their Greek

104 - TUROCZI, "Hist. Hung". p. 154

105 - MESZAROS KAROLY. Op. cit. p. 86

Rite and became subjects of the Munkacs Eparchy. During the days of Brankovics, many priests came with the Serbian settlers to tend to their spiritual needs. Being that the Rusins understood the Serbian language and not having their own clergy, they slowly began to attend the Greek Rite Serbian church services. The consequences were that they unknowingly became separated from the Catholic Church in about 1390-1400. Since the conversion of the Rusins by Cyril and Methodius, they had their own Hierarchy and clergy who had to defend the Greek Rite, which day by day was being suppressed through Latinization. Centuries passed since the time of Cyril and Methodius. Their clergy one by one died and when they were left without a shepherd, they became the forgotten people of Rome. The Serbian clergy began to care for them and hold them to themselves, thus unknowingly they became schismatics and in 1646 had to reunite with Rome.

There are no documents about the Greek Rite and the religious life of the Rusins in Hungary up to 1391. Whatever is said, it is based on probability. In 1391 Patriarch Anthony of Constantinople gave jurisdiction to the Superior of the Kôrtvélyes (Hrušov) monastery, but it should be known that the monastery at that time was occupied by Rumanians. (106)

Therefore we can not speak about the schism of the Rusins in Hungary. Volosin Augustine also states that the Rusins never proclaimed a formal schism. (107)

Yes, we understand that the Latin Rite was the State religion, which helped the cause of schism among the Rusins, but there was never a deep aversion to Rome. (108) Only in the XVIth century, when the Bishops and clergy died, no

106 - MESZAROS KAROLY. Op. cit. p. 87

107 - DULISKOVIĆ J. Op. cit. Vol. II. pp. 64-64

108 - VOLOSIN AUGUSTINE. "Hreko Kat. Cerkov v Podkarpatskoj Rusy." N.Y., 1924, p. 106

one remained to replace them, and the new clergy were of the Serbian Greek Rite, the separated assisted them in their spiritual needs and thus not knowing it, they fell into schism.

That the Greek Rite Rusins of Hungary were subjects of Rome in the XVIth century, historians refer to the last Rusin Bishop in Szepes County Bishop Jacob, whose name is mentioned in official documents of 1284-1301 several times. (109)

An unfortunate episode is described by Dr. Nikolaj A. Beskid: In 1622 in Poland during the reign of King Sigismund (1587-1622) all the ancient documents of the Rusins in Hungary were taken from the libraries and archives of Warsaw and burnt in public market. (110)

It also could be assumed that Bishop Jacob was a member United with Rome, because his nephew John became Bishop of Zagreb, later of Kalocsa and finally archbishop of Naples. Archbishop John died in 1409. (111) King Laszlo II on July 31, 1491 refers to the first Bishop John in his documents also. (112)

It is also a known fact that the ungrateful Brankovics György, who took over the manors in Hungary, wanted to protect himself and seeking security, he secretly joined Amurath (Turk), who conquered Serbia and part of Hungary with his victorious army. Hunyadi Janos, a Hungarian leader, was defeated through the betrayal of Brankovics, captured at Szendro, becoming prisoner of war. Hunyadi escaped from the despot Brankovics, and took over all the Brankovics manors as Bösörmény, Dorog, Munkacs, as ransom for the expense of war.

When Hunyadi died, he left the manors to his widow, Horogszegi Szilágyi Erzsébet, in 1456.

109 - DULISKOVIĆS J. Op. cit. Vol. II. pp. 37-52

110 - BESKID A.N.D.R. "Legnarskij Moastyr". p. 128.

111 - BESKID A.N.D.R. Op. cit. p. 130

112 - BESKID A.N.D.R. Op. cit. p. 130

She died in 1484. Then in the name of the crown King Matyas took over the manors.

After the death of King Matyas, his son Corvin Janos took over the manors, held them until 1495, when Ulaszlo II. (1490-1516) snatched them away from him and gave them to Csaktornyai Zsigmond and Erno. About this time the king began to notice how cruelly the Rusins were being treated by their landlords, masters, both politically and religiously and also by the Latin Rite discrediting and destroying the Greek Rite and the documents of foundations so the Rusins could not claim their rights. In 1458 Lukacs the monastery superior came to their rescue, appealed to King Matyas asking his intervention, saying that the benefice which was given to them by Koriatovics Fedor the Latin Rite clergy were collecting. To this petition King Mátyás replied with a document, in which he upheld the rights of the Rusin Greek Rite clergy and had all the benefices transferred in the following manor. (113) This document clearly states that the property with all its rights belong to the Rusin Greek Rite clergy. Still a few years later Ivanyi, a Latin Rite priest, when he noticed the Greek Rite monks collecting the tithes, called his servants together and attacked them, deprived them of their rights of collecting. The offended monks appealed to King Mátyás who in 1488 sent out his personal envoy, the Captain of fort Buda, Ráska Bazil, to regain the rights of the Greek Rite monks, this he achieved. (114)

Finally in later years the good Rusin Greek Rite people were looking for spiritual solace. As long as they understood that the person was praising God, they followed him. In their desperate situation unknowingly they fell into schism, because those whose duty it was to protect them simply forgot about them and they went astray. Whom are we to blame for this unfortunate situation? The Church? No, the individuals in charge.

113 - HODINKA ANTAL. "Okmanytar". p. 161

114 - MESZAROS KAROLY. Op. cit. p. 89

THE RUSINS RELIGIOUS DEVELOPMENT  
FROM KING NAGY LAJOS TO KING MATYAS  
(1458 - 1490)

King Nagy Lajos, with his enthusiasm for the Latin Rite Catholicism and at the request of the Latin Hierarchy, began his work which brought internal unrest to the Country on account of one-sided politics and the ruthless and merciless attacks made against the Greek Rite to destroy it and replace it with the Latin Rite. The Rumanian Greek Rite Church was especially gravely oppressed. Since the Tatar invasions none of the kings paid much attention to the Greek Rite including King Nagy Lajos. In order to uplift these pious Rusins in culture and religion, out of charity Laszlo the Palatine built a church for the Rusins in 1360 in the city of Munkacs.

King Nagy Lajos did not care much for the Greek Rite, he was forcing Latinization, but finally he got tired of constant disorder for favoring the Latin Rite and presented Galicia to the Hungarian Lords and Polish nobility. All this was brought about on account of the disturbing unrest of the people. History tells us that as soon as Galicia was annexed to Poland, the Rusins began to freely practice their Greek Rite. The Rusins in Hungary were bitter against the Latin Rite for the heavy yoke placed upon them by the Latin Hierarchy and simply joined the independent Greek Rite Church. (115)

When the Greek Emperor Paleologos was pressed by the Turkish army of Amurathos, he turned to Rome for help. In 1439 at the Council of Florence the Greek Hierarchy also agreed to make a Union under certain conditions. (116) The Rusin Greek Rite faithful had their doubts about the Union, because for centuries they were oppressed by the Latin Rite. They knew full well that neither King Nagy Lajos, nor Pope Nicholas

115 - MESZAROS KAROLY. Op. cit. p. 90

116 - MESZAROS KAROLY. Op. cit. p. 91

Décsi A. Op. cit. p. 38

V would relinquish their hearts' desire of destroying the Greek Rite. While the life and death battle between the Turks led by Ozman and the Hungarians was fought, encouraged by Notaras Lukacs, a monk of the Greek Rite, a group of Greek Rite monks and faithful again broke away from Rome. In the meantime the remainder of the Rusins in Hungary remained under the protection of the Roman Catholic Church.

King Corvin Matyas gave them religious freedom and relieved them from paying tithes. King Matyas also gave this privilege to the Serbian and Rumanian Greek Rite faithful. The reason for his generosity sprang from the following facts, that 50,000 Serbian (Racz) were settled in Hungary. King Matyas was bitter against the Latin Rite Hierarchy; fearing for his kingdom's power, he was striving to relieve it from the guardianship of the Latin Rite Church. He was born of Rumanian parents in Moldavia who were of the Greek Rite and this drew him to the Greek Rite. Political interests demanded him to nurse the Greek Rite and defend the people. Another reason for defending the Greek Rite was the fact that he was many times fooled by Rome, e.g. Rome appointed Bishops in Hungary without his knowledge and consent. King Matyas in his letter acknowledges his willingness to accept the Greek Rite instead of tolerating the Papal interference in his kingly rights. (117)

The King's incomparable love for justice, his feeling shown towards the other nationalities and their religious beliefs, had a great effect upon his people. This is specially true in relation to those who were chained serfs. They were assured of freedom and protection from the Oligarchs. The Rusins did suffer from such an oppression, not only being serfs, but were also detested because of the Greek Rite, which had lost respect through the work of these powerful Oligarchs.

In this period the Greek Rite was so humiliated, that the Rumanian Greek Rite clergy were made simple serfs - feifs, forced to do manual labor for the Master of the territory. The Rusin Greek Rite clergy also found themselves of the same fate, living in the territory of one of the most powerful Oligarchs - Masters. The Patriarch of Gyulafejervar could not any longer tolerate this slavery of the clergy especially in Maramaros County. (118) He petitioned King Matyas to liberate the clergy from their slavery, place them on the same level as the Latin Rite clergy who were not slaves, but free men. In reply King Matyas gave an order to the authorities concerned to free the Greek Rite cleregy from slavery. King Matyas up to the present day is remembered by a slogan: Matyas died so did justice. (Meghalt Matyas oda az igazság.)

#### THE CONDITIONS OF THE RUSINS AFTER THE DEATH OF KING MATYAS

(1479 - 1650)

The first historically known bishop of the Rusins in Hungary was Bishop John (Janos) in Munkacs and his successor was Laszlo, who was appointed a bishop by Ferdinand I in 1557. The next Bishop Hilary was under the patronage of Izabella, the widow of Zapolya Janos in 1561 Bishop Hilary received the right to nominate his successor from a Sovereign Janos II freeing him from the jus patronatus of Izabella (119)

The law was changed by Emperor Maximillian who retained his right to nomination. This intention was to stop the extortions of a certain archpriest, committed against the local monastery of Munkacs with the officer of the manor. The fifth bishop was Laszlo II 1597 whose episcopal authority and benefice

118 - HEFELE J. K. "Kat. Egyhaztortenet"  
Vol. II. p. 17

119 - MESZAROS KAROLY. Op. cit. p. 92

depended on the Austrian Sovereign, especially on Rudolph II. Bishop Laszlo II was seeking help from Prince Matyas, who was Governor of Transylvania. (120)

The sixth Bishop was Sergius, who paid allegiance to both Austrian and Hungarian sovereigns. During this period the war between Rudolph II and Bocskay, a war of violence, thievery and destruction, forced Bishop Sergius to seek protection for the Church. Since in this period the clergy represented Rusin affairs they had contact with both leaders, i.e. the fate of the Rusins always depended on the victor.

The successor of Bishop Sergius was Petronius 1623 and Gregorovics Janos II 1634 Bishop of Munkacs, (121) both were subjects to the feudal Lord Bethlen Gabor. Their successor was the renowned hard worker for Union with Rome Taraszovics Basil 1634-1648. He was one of the highly educated monks and was nominated for the Episcopal See, and recommended by Bishop Gregorovics Janos. When Taraszovics Basil presented himself to the people and the feudal Lord Rakoczi György, his appearance, manner and conversation completely won them over. In 1634 he was chosen Bishop by the Lord Rakoczy Gyorgy which was according to the wish of his predecessor Gregorovics. As soon as he was installed, he began to make order in the Eparchy making canonical visitations. He also held a Synod in Kiralytelek, Szabolcs County, and appointed Martinus Janos as an archdean. He returned to Munkacs and became friends with the fort Captain Balling Janos. The two were introduced by Rakoczi. This friendship was to have a disastrous effect on Taraszovics's whole life. (122)

In this period the influence of the Catholic Church reached its height. But now Protestantism was being nurtured by Rakoczi

120 - BAZILOVITS J. Op. cit. Vol. II. p. 32

121 - MESZAROS KAROLY. Op. cit. p. 100

122 - MESZAROS KAROLY. Op. cit. p. 100

Gyorgy, and Catholicism waning, protected by the Hierarchy and Ferdinand II (1619-1637), the champion. For his favor the Pope promised Ferdinand protection, also favoring him with great amounts of money. From the Protestant side, Rákóczi György contacted the German Protestant rulers during the time of friction between Hungary and Austria. These two powers were simulating a religious conflict, but in truth their reason was to divide private interests under the guise of religion. Ferdinand II was trying to stop the spread of Protestantism and Rakoczi Gyorgy was working hard to weaken Catholicism.

Balling, Captain of the Munkacs fort, through his friendship with Taraszovics Basil was trying to influence Taraszovics not to unite with Rome, but remain a schismatic. The true aim of Balling was to get Taraszovics to embrace Protestantism, hoping that the whole Country would follow him into Protestantism. (123) Finally, Balling seeing how deeply the Rusin people were attached to their religion and especially the Rite, decided that it would be a gain to hold back Taraszovics from Rome, and would further weaken Catholicism. The Episcopal Seat of the Greek Rite was in Munkacs in the domain of Rákóczi György, who was a protector, patron of the Eparchy, to whom Taraszovics was expected to be thankful for his goodwill. Finally they succeeded and induced Taraszovics to break the ties with Rome, regardless of Papal persuasion. Spiritually, Taraszovics still favored Rome, and soon he expressed his sorrow for breaking with Rome and retracting the break, clearing himself with Catholic clergy. In 1640 Taraszovics went secretly to Archbishop Lippay, who was in contact with the Bishop of Eger, to talk about a Union. (124) This meeting took place in Jászó. Balling in the meantime followed the activities

123. MESZAROS, KAROLY. Op. cit. p. 101

124. MESZAROS, KAROLY. Op. cit. p. 101

and behaviour of Taraszovics, and seeing him sad and restless became suspicious. He soon found out about Taraszovics' intentions from his spies. He notified Rakoczi, the ruler, that Taraszovics secretly betrayed Protestantism, in becoming Catholic and supporting Ferdinand II. On December 13th of the same year most probably Rakoczi advised Balling to arrest Taraszovics. Balling in turn sent lieutenant Joe Mihaly with soldiers to arrest him. Taraszovics at the time of arrest was celebrating the Divine Liturgy in the monastery church. The soldiers came to the altar and dragged Taraszovics from it, taking him to the fort, where he became a prisoner under strict surveillance, and all his possessions were confiscated. (125)

When the Vicar General of Eger found out about the arrest, he made this remark: "It is unheard of in Hungary to treat a clergyman in such a deplorable way." The reaction of the Catholics placed Rakoczi into a very unfavorable position throughout Europe. Because of his prestige and politics, he ordered Captain Balling to free Bishop Taraszovics from prison under certain conditions. (126)

1. The Bishop will recognize Rakoczi as his only patron and will not go against his will.

2. The Bishop will not contact the Rusins in Poland.

3. The Bishop will not demand, nor take any donations from the people.

4. The Bishop will not fight the officials of the Munkacs territory.

5. The Bishop will not accept benefice until a verdict is reached in Court.

6. The Bishop will submit himself to the Prince of Transylvania and ask for pardon.

125. MESZAROS, KAROLY. Op. cit. p. 102

HODINKA, ANTAL. "Okmanytar" pp. 74-111

126. BAZILOVITS, J. Op. cit. Vol. I, pp. 65-66

BOYSACK, BASIL. "The Fate of the Holy Union" p. 30

Bishop Taraszovics signed the above demands, was released in the summer of 1641. (127)

After his release from prison Bishop Taraszovics contacted the Papal Nuncio in Vienna, expressing the intention of visiting and asked an audience in December 1641. (128)

Captain Balling learned about Taraszovics' plans and under a pretext of violating his signed promises, arrested him a second time. Bishop Taraszovics was in prison for about two months, and the District Court deprived him of his episcopal See of Munkacs, confiscating all his possessions and expelling him from the territory of Rakoczi.

Shortly after Bishop Taraszovics went to see the Papal Nuncio in Vienna. In his letter of April 5, 1642, the Nuncio notified Rome of Bishop Taraszovics' desire to become Catholic. (129)

The Sacred Congregation of the Propagation of Faith replied:

1. The episcopal consecration of Taraszovics is valid.

2. The Bishop is to make the Profession of Faith according to the form sent to the Nuncio from Rome.

3. The bishop does not have to come to Rome, he is to return to Munkacs and try to convert all to the Catholic Faith.

4. Concerning material assistance, the Congregation reminded the Nuncio that they have money only for missions and education of seminarians.

In May of 1642 Bishop Taraszovics placed in the hands of Archbishop Lippay a Profession of the Catholic Faith made in the Imperial Chapel in the presence of the Imperial family.

127. BOYSACK, BASIL. Op. cit. p. 31

HODINKA, ANTAL. Op. cit. pp. 105-112

128. BOYSACK, BASIL. "Ecumenism and Manuel M. Olsavsky". p. 22

129. BOYSACK, BASIL. Op. cit. p. 31 "The Fate of the Holy Union."

Then Emperor Ferdinand III (1637-1657) took Bishop Taraszovics under his protection, promising him the approval of all his privileges and possessions and to defend him. (130) Bishop Taraszovics received two hundred florins as a yearly income and resided at Kálló, where he lived in 1651.

The failure of Bishop Taraszovics did not bring sad days for the Greek Rite Rusin people and their Church. Rakoczi himself tried earnestly with his sympathetic attitude to gain sympathy of the Rusin people. After his death, in 1648 his widow Lorantfi Zsuzsanna followed in his foot steps. In the meantime the Greek Rite Clergy were working hard for a Union with Rome. They saw the loss of the Greek Rite, its humiliation and how it lost its protector. Humanly speaking, it is doubtful that they would have made Union with Rome had they foreseen the future and difficult times that lay ahead. (131)

Prince Rakoczi, to prove a point, on May 6, 1643 appointed Jusko Janos as Bishop of Munkacs. A war broke out between the Emperor and Rakoczi, whose soldiers conquered the Northern part of Hungary as far as Kálló, took Taraszovics prisoner and brought him back to Munkacs in chains. Bishop Taraszovics had no choice, face death in prison or make way for bishop-elect Jusko. Many of the Rusin clergy visited him in prison and described the pitiful situation of the Eparchy and hearing their discouraging reports, Taraszovics took the only possible course of action open to him and in order to save the Rusins returned again to schism. (132) Jusko Janos was removed from his office and Bishop Taraszovics was reinstated in the Munkacs See.

130. HODINKA, ANTAL "Okmanytar" pp. 136-137-143-145

131. BOYSAK, BASIL. Op. cit. p. 32

132. MESZAROS KAROLY. Op. cit. p. 103.

Bishop Taraszovics always dreamt about a Union with Rome, realizing that he could not secure this success. But Bishop Taraszovics did live to see the solemn act of reunion in Ungvar in 1646, and his influence made it possible that Parthenus, who was a real champion of Union, succeeded him. The dream of Taraszovics was fulfilled. Rakoczi Gyorgy in 1648 and Captain Balling became a persona non grata with the new Lord. (133)

### THE GREEK RITE CHURCH IN HUNGARY AND THE UNION WITH ROME

The history of the Rusin people immediately following the Union of Ungvar (1646) is mostly concerned with the Church. This turns to be a political interest rather than a religious or racial one. Constant complaints, constant seeking to remedy the abuses, and still the Rusins adapted themselves to the circumstances. The period of Union had a purely religious color, but if we consider the circumstances and look into the matter, we will notice the political desires which are under the guise of religion.

The Union with Rome began with Taraszovics who was imprisoned. Here it would be proper to mention that while Bishop Taraszovics was in prison, two illegal bishops took his place. The first one was Porphyrius Ardan (1640-1643), the other one was Sophronius Juszko, very little is known about them, and there are no documents of their origin, activities or episcopal See. Sophronius Juszko governed the Church of the Rusins for a very short time, because in 1643 (134) through the intercession of the Austrian Emperor, Bishop Taraszovics was freed from

133. BALUGYANSZKY ANDRAS. Op. cit. p. 481

MESZAROS KAROLY. Op. cit. p. 113

134. HODINKA ANTAL. Op. cit. p. 112

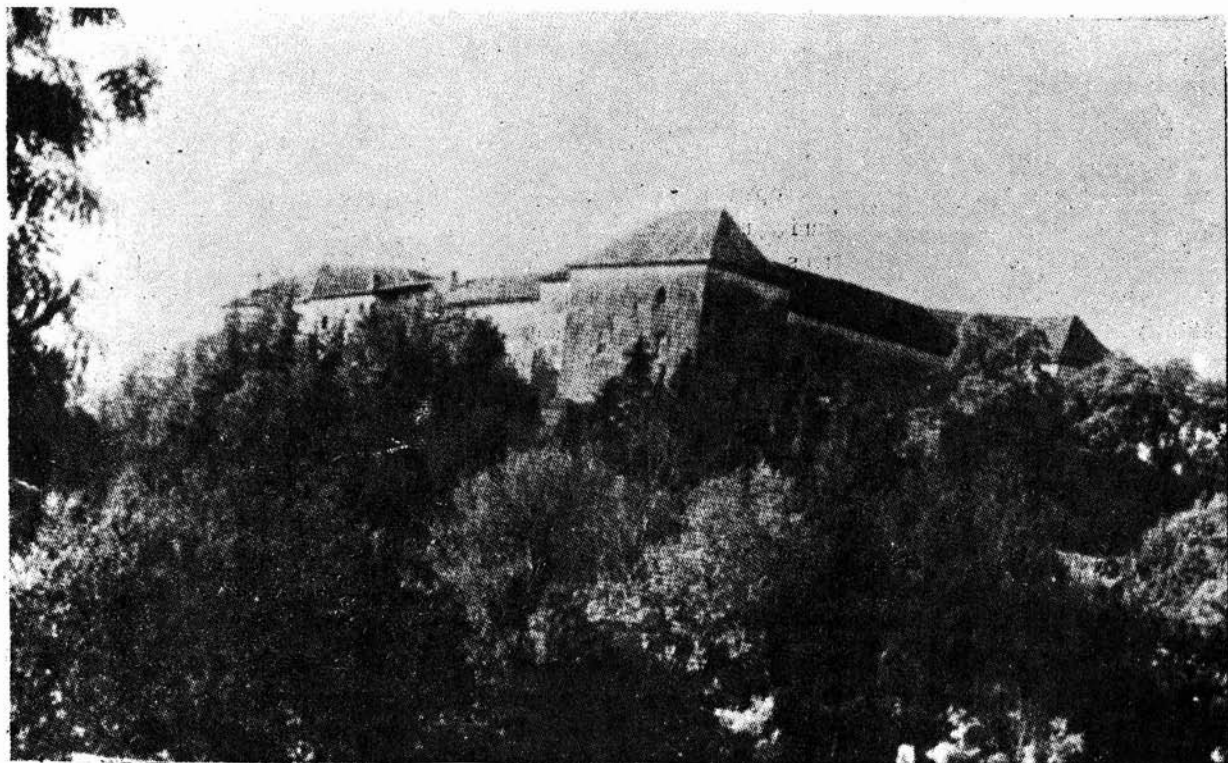
prison under condition, that he would give up his authority as a Bishop. The failure of Bishop Taraszovics, was considered the failure of the clergy and the people. They were persecuted as they were in the past. The relationship between the landlord and the people was not pleasant, and the people's burden began to be heavier daily. The Rusin clergy were not even considered priests, and the landlord during their work on obligation days, whipped them to work harder. These people were on the edge of despair, ready to give up their faith to save themselves from the so miserable circumstances.

Conditions in Poland made their circumstances more burdensome. The antipathy between Poland and Russia had its effects upon the Rusins in Hungary. The Poles began to persecute the Rusins out of hatred, wishing to enslave and dictate to them. This attitude began to spread in Hungary also. The Rusins became a suspicious element in the Country, being suspected that they were members of the Emperor's Party in the revolution. So, the Rusins were oppressed from both sides and the poor people did not know the cause of their unfortunate conditions.

The clergy took these unfortunate conditions to heart and strived to remedy them through a Union with Rome. Petrovics Parthenius and Korniczky both Archpriests, decided to see Bishop Jakusics of Eger and to seek help. Their petition was that Bishop Jakusics call the Greek Rite clergy for a meeting concerning the Union with Rome. Bishop Jakusics thought over the idea, consented to it by calling the Greek Rite clergy to meet in Ungvár in 1646. Sixty three clergymen were present, at the meeting, of which Bishop Jakusics was chairman, and matters were discussed concerning the obligations springing from acceptance of the Pope and his successors as the Visible Head of the Church, and becoming the subjects to the Pope, made the Profession of Faith and signed.



Bishop Theodore G. Romzsa  
1911 - 1944



FORT OF UNGVAR ,WHERE THE UNION WITH ROME WAS MADE APRIL 24, 1646

The following conditions for Union were formulated:

1. To keep the Greek Rite in their churches.
2. That they elect their own bishops, Pope to approve the elected.
3. That they may exercise their, particular discipline, rights and privileges. (135)

The minutes of the above meeting were presented to the Archbishop Lippay of Esztergom for his approval and to be sent to Rome. They asked that Petrovics Parthenius, their leader for the Union, be approved as a Bishop, 400 clergymen unanimously elected Parthenius a Bishop, who had been recommended by Taraszovics. This was sent to Pope Innocent X. (1644-1655) for his approval. (136).

#### THE UNION DOCUMENT OF UNGVAR

1646 - 1655

1. THE RUSINS of Pod-Carpathia and Eastern Slovensko, before the XVIIth century, belonged to the Greek non-united religion. In the mentioned century, however, THEY GRADUALLY COMMENCED TO UNITE WITH THE HOLY ROMAN SEE (A.D. 1646, 1652, 1664, etc.) (123)

2. According to acceptable data, THE FIRST UNION WITH THE CHURCH OF ROME OCCURRED ON APRIL 24, 1646, when 63 non-united priests from the provinces of the present Eastern Slovensko and Western Podkarpatia appeared at UNGVAR (Užhorod), and in the chapel of the Fort placed solemn vows of obedience into the hands of Jakusics, the Roman Catholic Bishop of Eger. AT THAT TIME THEY PLACED NOTHING IN WRITING OF THIS.

135. MESZAROS KAROLY. Op. cit. p. 112

136. MESZAROS KAROLY. Op. cit. p. 114

123. HODINKA ANTAL. "A Munkácsi Görög Katholikus Püspökség Története" Budapest 1909. pp. 295, 319, 543, 565. Okmánytár: Nos. 113, 159.

THE FACT OF THE UNION HAPPENED ORALLY. (124)

3. In 1648 the clergy following their ancient custom, after the death of Taraszovics Bazil, elected PARTHENIUS PETER a religious of the Order of St. Basil the Great, who, in September of that year, with a number of his clergy, APPEARED AT TRNAVA Nagy Szombat, (now Western Slovensko) where the Hungarian Roman Catholic clergy was holding A NATIONAL SYNOD. At this Synod Bishop-elect Parthenius announced that he and all the priests who elected him, likewise, the faithful under their care, had decided to unite with Rome and requested the National Synod to

A. Accept them as Uniates;

B. Acknowledge Peter Parthenius as their Bishop, and;

C. Recommend them to the good will of the King.

OF THIS ANNOUNCEMENT, PROMISE AND REQUEST, THERE, DIRECTLY REMAINED NO WRITTEN DOCUMENT, but from a later document (Jan. 4, 1660), we know that the Synod received the announcement of the Union with joy, and gladly received the Uniates and ENTRUSTED GEORGE P. LIPPAY, PRINCE-PRIMATE OF HUNGARY, WITH THE TASK OF PROCURING CONFIRMATION OF PETER PARTHENIUS both at the HOLY SEE AND THE KING. (125) TO ABSOLVE PARTHENIUS AND ACKNOWLEDGE HIM AS THE BISHOP OF MUNKACS. This is the condition for the return of the priests, otherwise the whole union would fail. At the end of his letter, Primate Lippay states that the consecrating bishop explained incorrectly that he (Lippay), by appointing Parthenius Visitor, sanctioned his episcopal election. Although they discussed the

124. HODINKA ANTAL. Op. cit. p. 297. Okmánytár Nos. 117, 122, 125.

125. HODINKA ANTAL. Op. cit. oo. 308, 309, 336-337. Okmánytár. Nos. 117, 141.

first and second communication, NO ANSWER WAS RECEIVED FROM ROME REGARDING THEM.

5. In the meanwhile, PETER PARTHENIUS, bishop-elect, in THE BEGINNING OF YEAR 1652, CALLED THE CLERGY TO A MEETING, AT WHICH A PETITION TO POPE INNOCENT X. DATED JANUARY 15, WAS WRITTEN. THIS WRITING IS THE FAMOUS UNION DOCUMENT. Its original text was in Ruthenian, but that has been lost and may be found only in the Latin text which was sent to the Chapter of Pozsony, February 15, 1665. This document is compiled in a peculiar way. Six Archdeacons, describing therein the first meeting of the 63 priests in 1646, signed it. But in the front they placed the names of all who afterward signed the union. This catalogue, however, also was lost. Within all probability, the union of the second part of the clergy occurred then (in 1652) and this in such a way that these priests (who perhaps numbered 400) simply attached their signature to the document formed at the meeting of 1646 and thus they acquiesced to the profession of faith made in 1646 and the three conditions appearing therein. It is significant that this document discloses the clergy and their letter with the request that Peter Parthenius be confirmed as a bishop. IN THE WRITING OF THIS DOCUMENT, THEREFORE, THE CHIEF AIM WAS NOT TO REPORT THE UNION TO ROME (LIPPAY had already done this). BUT PETER PARTHENIUS, ELECTED BISHOP, GATHERED THE CLERGY TO A MEETING IN 1652 AND HAD THE PETITION DATED, JANUARY 15, WRITTEN THAT ROME ACKNOWLEDGE THE BISHOPRIC OF MUNKACS AS A REGULAR CANONICAL BISHOPRIC AND PARTHENIUS AS A REGULAR DIOCESAN BISHOP. THIS "UNION DOCUMENT" IS BUT ONE EXHIBIT IN THE

#### PROCESS OF THIS QUESTION. (126)

4. PRIMATE LIPPAY WAS WELL AWARE THAT THE UNION SHOULD BE REPORTED TO ROME and likewise, the plea of the priests, that PETER PARTHENIUS BE CONFIRMED BY THE POPE, should be fulfilled. This fact, however, expressly contained this, that Rome sanction the right of the Ruthenian priests to elect their bishop and hereby, implicitly, acknowledge the bishopric of Munkacs. Primate Lippay, likewise, knew that this latter question is the most delicate, for if this were accomplished the rest would naturally follow. He therefore, commenced his action here. Quite late, it is true, for HE WROTE TO THE POPE, but on July 23, 1651. In this communication he does not even mention the name of Parthenius, but referred that in the territories of the Roman Catholic Diocese of ESZTERGOM and Eger schismatic Ruthenians live in large numbers, of whom many -- both priests and faithful -- have already promised obedience to the Roman Catholic Church, further 400 more priests, desiring union petitioned him, but announced this would be possible only if the Holy Father were to establish a Greek Catholic Bishopric for them. He, therefore, asks the Holy Father to do this. TO THIS COMMUNICATION THERE CAME NO ANSWER FROM ROME. Primate Lippay then, of his own accord, appointed on September the fifth, Peter Parthenius Visitor of the Hungarian Ruthenians and on September tenth, ONCE MORE HE WROTE TO THE POPE announcing that he had already written to the Holy Father regarding the Union of schismatic Ruthenians and requested a separate Bishop for them.

In the meanwhile the priests united, or already on the way to union, without his

126. HODINKA ANTAL. Op. cit. p. pp. 338-340. Okmánytár. Nos. 116, 118, 119, 120, 121, 123.

knowledge, will and consent, elected Parthenius a Basilian monk, and with the greatest of haste, had him consecrated by a schismatic bishop, with the assistance of two other schismatic bishops. Therefore, according to the method demanded by the Greek Church to the title of the bishopric of Munkacs. This action, naturally, was a faulty one that would only be reminded by the Pope. FOR THIS REASON, HE ASKS THE POPE TO DO THAT.

6. PRIMATE LIPPAY DID NOT SEND THIS DOCUMENT, DATED JANUARY 15, 1652 TO ROME (according to the testimony of the files at the Sacred Congregation for the Propagation of the faith; this happened ONLY IN DECEMBER 17, 1711), but on July 19, 1652, he sent a new communication to Rome, not directly to the Pope, but to the Sacred Congregation for the Propagation of the Faith knowing that His Holiness transferred this matter there and asked for the confirmation of the elected, but irregularly consecrated Bishop Peter Parthenius. The Sacred Congregation requested full information regarding the matter. Primate Lippay sent his information to the Sacred Congregation for the Propagation of the Faith on July 2, 1654, whereas on November 16 of that year the matter was transferred to the SACRED CONGREGATION OF THE HOLY OFFICE as the competent forum for absolution from irregularities. Upon recommendation of the Sacred Congregation, the Pope on May 13, 1655, gave Primate Lippay of Esztergom permission to confirm Peter Parthenius in spite of the fact that he was irregularly consecrated. The Papal "breve" regarding this was issued June 8, 1655, where permission was granted Parthenius to freely exercise the rights of bishop, both of order and jurisdiction, over the Ruthenians of entire Hungary. Upon receipt of this, Primate Lippay, in a solemn announcement to the united clergy issued July 12, 1655, absolved Bishop Parthenius, proclaimed him to be a true, lawful bishop confirmed by the Pope and finally gave him

jurisdiction over all the Ruthenians in Hungary.  
(127)

7. FROM THE ABOVE IT IS EVIDENT, THAT PRIMATE LIPPAY HAD ACCOMPLISHED ONE REQUEST OF THE UNITED RUTHENIAN PRIESTS TENDERED AT THE NATIONAL SYNOD OF TRNAVA, FOR THEY HAD A BISHOP CONFIRMED BY THE POPE. THE CONFIRMATION OF PARTHENIUS PETER, HOWEVER, DID NOT MEAN THE RATIFICATION OF THE RIGHT OF THE CLERGY TO ELECT THEIR BISHOP, NOR THE ACKNOWLEDGEMENT OF THE BISHOPRIC OF MUNKACS AS SUCH. THE RUTHENIAN CLERGY WAS INFORMED OF THIS ONLY IN 1715 AND THIS IS THE CAUSE OF THEIR SECOND PETITION. (128)

8. Primate Lippay, likewise, fulfilled another desire of the Ruthenian clergy expressed at Trnava, namely that of recommending Parthenius Peter to the King. This was eventually accomplished. That petition of the Ruthenian clergy was granted when King Leopold I. IN HIS ROYAL DIPLOMAS, PROMULGATED ON OCTOBER 23, AND NOVEMBER 10, 1659, APPOINTED PARTHENIUS PETER AS BISHOP, and simultaneously emphatically announced that his regal powers of Patronage, that were also exercised by his predecessors. This, says King Leopold I., was done SINCE THE TIME OF ST. STEPHEN, whose right of patronage and providing bishops for Catholic Sees exclusively, doubtlessly belonged to the King and Crown of Hungary. After the promulgation of these royal diplomas, Primate Lippay also issued a solemn public decree on January 4, 1660 in which he proclaimed Parthenius Peter as a lawful bishop of Munkacs appointed by the King. (129)

127. HODINKA ANTAL. Op. cit. pp. 341-350.  
Okmánytar Nos. 124-126-127, 130, 131, 134..

128. HODINKA ANTAL. Op. cit. p. 350.

129. HODINKA ANTAL. Op. cit. p. 350, 360. Okmánytar.: Nos. 138, 147

9. The Ruthenian clergy and laity united with Rome from 1655 did not disturb the so-called "Union document", They did not do this chiefly because of the secular benefits asked by them, namely: privileges, liberties, immunities and exemptions, assured by the Primate on May 14, 1648, were granted not only by some Lords, but the United Greek Catholic clergy on August 16, 1692 received from King Leopold I. himself a letter of privilege which justly may be called the "MAGNA CHARTA" of the Ruthenian United Greek Catholic Clergy. (130)

10. The question of the Union document appeared in 1712. Then Charles III. became King and he, following the footsteps of his predecessor, desired to appoint as Apostolic Vicar Michael Hodermarsky, who was elected by the clergy, but whom the Holy Roman See was under no consideration willing to accept. Charles III. to prove his truth on May 6, 1712 writes to the Pope saying that the Ruthenian clergy most recently found documents relative to the episcopal nomination of Parthenius. It can be gathered from these documents (notes Charles III.) that the Ruthenian clergy at the time of the Union reserved for itself the free right to elect their bishop, and again, that in 1652 Pope Innocent X. confirmed Parthenius who was elected by the clergy and he (Parthenius) - it can be proved - used the title of the Bishop of Munkacs and acted as such. (131)

11. The clergy started action simultaneously with the King and in the month of December, 1712 gathered at a Synod in Munkacs, from where they sent petitions, one to the Pope himself, and two to the Prince Primate, in which they announce, that they understand with surprise the fact that the Bishopric of Munkacs is

130. HODINKA ANTAL. Op. cit. p. 326-327. Okmanytar. Nos. 113, 129, 220, 268, 456.

131. HODINKA ANTAL. Op. cit. p. 481. Okmanytar. No. 453.

not canonized and for this reason Hodermarsky, elected by them cannot be named bishop. They note, however, that their schismatic bishops were for a century and half consecrated to this title, and besides, their predecessors in 1652, reserved for themselves the right to have bishops elected by them and confirmed by the Holy Apostolic See - for this reason, they ask the Pope to recognize their bishopric and confirm Hodermarsky.

They ask the Primate and the Sacred Congregation for the Propagation of the Faith to intercede for them before the Pope. The Prince Primate, on February 15, 1713, informed the clergy that he sent the petition, with his recommendation to Rome, and asks them to await decision. To this petition no direct answer came from Rome, but it was several times announced that Hodermarsky, elected by the clergy, shall never be confirmed by Rome. (132)

12. One of the most important occasions in the history of the Ruthenian Greek Catholic clergy was the Synod of priests held on March 7, 1715 in the Basilian monastery of Munkacs. All the priests of the bishopric came to this conference, just as they had done on January 15, 1652. At this conference they formed three petitions, the first of which was sent to the Holy Father, the second to the Congregation for the Propagation of the Faith, and the third to the Prince Primate. In these petitions the clergy openly referred to the conditions appearing in the "Union document" of 1652. In the notable third article of their petitions (the one sent to the Pope and to the Congregation for the Propagation of the Faith), they expressed themselves as follows: Since Prince Theodore Koriatovics about 300 years ago endowed, and the Hungarian Kings ratified, the bishopric of

132. HODINKA ANTAL. *Okmanytar*: Nos. 460, 462, 463, 465, 466, 467, 469, 470, 472, 473, 475. *Op. cit.* pp. 504-508.

Munkacs, what His Majesty throughout the lengthy controversy between himself and the Holy Apostolic See amply proved by sufficient evidence and we also are ready to prove, we strenuously cling to the election and the appointment of the one elected by His Majesty, and with the consent of all, announce that neither in the present, nor future, shall we together with our successors, accept and allow an Apostolic Vicar to be sent to us, being satisfied, in the future, with the bishop elected, or to be elected, by us, from whom we solely demand that he hurry not to receive consecration as soon as possible. (133)

13. The Prince Primate upon this request, on March 27, 1715 sent a letter to the clergy, in which he asks, that a few of them, who are familiar with the five articles of the Synod, come to him to Pozony before Easter and bring with them the documents:

1--regarding the "Union".

2--the establishment of the bishopric of Munkacs and

3--the other privileges, so that they may inform him, and he Rome.

Irreparable fault then happened. The clergy ignored the call. If ever then was the first and last opportunity to assure their rights of electing their own bishop. Not one priest appeared at the Prince Primates palace and the petition adopted by the Synod was transmitted to Rome as received. (134)

14. The Sacred Congregation for the Propagation of the Faith discussed the petition of the clergy on May 7, 1715. The referent was Cardinal Albani. The procedure was as follows: The King of Hungary clings to the appointment of the bishop, the clergy to election; but these two desires presume the existence of the

133. HODINKA ANTAL. Op. cit. 504-508.

134. HODINKA ANTAL. Op. cit. pp. 503-508. Okmanytar. p. KIV.

bishopric. How does the question stand? Hodermarsky, bishop-elect, on December 17, 1711 sent a letter about the Union dated 1652. In this it was stated that the clergy elected Parthenius bishop and asked the Holy See to confirm him. The Sacred Congregation, since the clergy immediately had him consecrated, answered at that time: "If the Pope deems it fit, he may later confirm him". The Sacred Congregation, hearing and understanding this, at one of its former sessions, decided: this confirmation does not reveal the fact that the Church in Munkacs has become a legally-instituted Cathedral Church, or, still less that the absolved mentioned church is endowed with income and other means of sustenance, that are necessary for the establishment of a Cathedral Church. There is, therefore, no place for the appointment for the King, let the Pope send an Apostolic Vicar. This Congregation, however, announced that a search be made in the files of the Sacred Congregation of the Holy Office, whether there is any document there regarding this from the years 1651-1654. Among the documents they found BUT ONE, of May 13, 1655, by virtue of which Parthenius was absolved from the censure incurred by being irregularly consecrated. In addition the Primate sent two letters, but they only prove that Parthenius was absolved, confirmed not as Bishop of Munkacs, but as bishop residing in Munkacs, (as bishop) of the Greek Catholic Ruthenian inhabitants of Munkacs and other places in Hungary. Such a bishopric did not exist and was never established as can be proven by the memorandum of the Primate of 1655. Upon the basis of these the referent expressly declared that this bishopric exists only "in the air", it only has the name which was given by the schismatics a fact acknowledged in 1708 by the priests themselves, and as the Primate then wrote, saying, that the bishop did not have the title of Episcopal See of Munkacs, but was only styled as such. As a result, neither the royal

appointment may be proved, nor the right of the priests to elect, admitted. (135)

15. After this explanation the Sacred Congregation announced that both the Prefect of the Propaganda and the Secretary of State write to the Nuncio of Vienna to:

A. seek a person suitable for the Apostolic Vicariate.

B. inform His Majesty that this person may not be Hodermarsky who was elected by the clergy, and

C. ask the support of the Primate of his own accord, on June 6, 1715, turn to the King with a petition that he recommended to the Pope the appointment of Bizanci as Apostolic Vicar. Hodermarsky, seeing through this the loss of his cause, on November 14, 1715 through the medium of the Primate, resigned from the bishopric and withdrew to the monastery. The King accepted his resignation and immediately submitted the name of Bizanci, whom the Primate recommended to the Pope for appointment on June 6. (136)

16. Thus did Hodermarsky fail, and with him, the King lost the right of appointment, and the clergy the right of election. It is true, that on August 10, the clergy held a meeting of protest at Munkacs and Homonna, the minutes of which were sent to the Bishop of Eger, into whose hands Bizanci had placed the vows of obedience and promised to force the clergy to obedience also. But the affair had already gone so far as to make it impossible to heed the protest of the clergy. The Primate on August 26, 1715, ordered the Bishop of Eger to seriously reprimand the clergy, which does not want a Vicar, or bishop, except one whom they elected: being that the election does not depend upon their will. (137)

135. HODINKA ANTAL. *Op. cit.* pp. 510-512

136. HODINKA ANTAL. *Op. cit.* pp. 512-513

137. HODINKA ANTAL. *Op. cit.* pp. 622-625

17. The Sacred Congregation for the Propagation of the Faith, on January 14, 1716, once more discussed the question of appointment and once more announced that the bishopric of Munkacs does not exist, and therefore there can be no right of appointment reserved for the King. (138)

18. The question was finally disposed of at the canonization of the bishopric of Munkacs in 1771, when the Holy See decreed that in the future, appointment of the Bishop of Munkacs shall occur according to the custom in vogue with other bishoprics of the country, namely: appointment by the King and the confirmation by the Pope. (139)

19. The situation prevailed until the cessation of the Apostolic Kingship in Hungary, A.D. 1918, and when the new state of Czecho-Slovakia was formed, the right to appoint bishops of Munkacs reverted back to the Holy See. (See nominations of Bishops Gebej Peter and Alexander Stojka.)

20. Concerning the real value of the Union document, Anthony Hodinka, a great historian, has this to say: "It is impossible to refer to the Union conditions of 1652, since Rome never saw them, nor confirmed them. And a one-sided agreement does not bind the other's side. (140)

(How about the protests of the clergy?)

OUR CLERGY'S LETTER TO THE HOLY FATHER OF ROME, JANUARY 15, 1652

By the Grace of Christ Elected Most Holy Father and Universal Patriarch. We the priests the innate sons of the Holy Greek Rite and the inhabitants of the Apostolic Kingdom and who are registered through the counties in the list of our names know that the royal sacrament should be hidden, but the works of God should be revealed and be manifested more clearly than

138. HODINKA ANTAL. Op. cit. p. 514

139. HODINKA ANTAL. Op. cit. pp. 622-625

140. HODINKA ANTAL, Op. cit. pp. 508-509

the sun to all people, as such one, through the inexpressible goodness and mercy of our God toward the rational creature used to be declared. Therefore, fixed unto this principle and angelical rule, we let know before the whole world, to your Holiness, and we announce and we extol with praises rising to heaven, namely, that by the grace of God and our Saviour, which was liberally diffused into us by the operation of which the most lovable glad tidings of the salvation of the souls, and by the abdication of the Greek insane Schism, we have been taken back, and we have rebetrothed to the Immaculate Virgin, to the Spouse of the Only Begotten Son of God, that is to say to the Holy Roman Church, which without any guilt on her part, up to this day had been hated by us. This very reduction of ours had been done in the year of Salvation 1649, on the 24th day of April during the reign of Ferdinand III, the Sacred Roman Emperor in the Latin Church of the Fort of Ungvar, on the grounds of the Right Honorable Count George de Homonna, which was there. The Right Reverend Bishop of Munkacs Taraszovics, who has already departed from among the living, who by having followed the tenets of the schismatics and heretics, broke the fetters of the Holy Union, he publicly reannounced the announcement of the Catholic Church.

Perceiving this the venerable Father in Christ the Lord George Jakusics, Bishop of Eger, who is already resting in Christ, having with him the Reverend Basilian Fathers invited for this purpose, the Father Peter Parthenius, who today is our Bishop and the Reverend Gabriel Cassovicius, he invited us most kindly through his letters to Ungvar, and delivering us an opportune sermon about the Holy Union, through the aforesaid Fathers, who had in mind, by the Holy Spirit disposing us so, he effected it most easily, and he set up the feast day of St. George the martyr for the profession of the Faith. On that day, we, sixty-three priests, assembled

having followed the aforesaid Most Reverend Bishop of Eger into the above-mentioned church. Having celebrated the Mystery of the Sacrifice without the shedding of blood in our Ruthenian language, and some of the priests having confessed their sins sacramentally, we pronounce the Profession of the Faith publicly with audible voice the prescribed form. That is to say: we believe all and everything that our Holy Roman Mother Church orders to believe, we profess our Holiest Father Lord Innocent the X, to be the Universal Pastor of the Church of Christ and of us, we profess that we wish and want to depend upon Him with our successors, but with these added conditions:

1. that we be allowed to keep the Greek Rite;
2. to have the bishop chosen by us and confirmed by the Apostolic See.

3. to use freely ecclesiastical immunities, to which the Most Rev. Bishop most easily consented. The same thing had been approved in the year of 1648 by Benedict Kisdi, Bishop of Eger, with his Vicar General while the Reverend Father in Christ Thomas Jaszberenyi, S.J., religious was assisting. This affair of ours was in the highest degree strengthened by the paternal solicitude of the Right Reverend Prince of Hungary George Lippay Archbishop of Esztergom, who had been visited twice by a delegation consisting of the aforesaid Basilian Fathers; also the Right Reverend Bishop of Vác, Lord Matthew Tarnoczy, to whom we are bound in perpetuity.

By letting known your Holiness all these things, we humbly and unanimously ask the paternal benediction, the promotion of our affair and the confirmation of the Reverend Father Parthenius, the Bishop-elected by us.

Ungvar, year 1652, 15th day of January, the obedient servants, the Greek Rite priests.

Alexius Lodomirsky, Arch-Deacon of Makovica, Stephen Andreas, Arch-Deacon of Spiš, Gregory Hostovicki, Arch-Deacon of

Homonna, Stephen Arch-Deacon of Strena,  
Daniel Ivanovics, Arch-Deacon of Uz, Alexius  
Filipovics, Arch-Deacon of Stropko. (141)

**"BREVE" OF POPE  
ALEXANDER VII, JUNE 8, 1655**

To the Ven. Brother the Archbishop of  
Strigonia, from Alexander VII. PP. Ven.  
Brother, Health and Apostolic Blessing.

When you petitioned our Predecessor Innocent X of blessed memory and after his death, humbly petitioned us, who have been raised to the summit of the Supreme Apostolate, that we, in order that he may exercise the pontificals and other offices of this order, deign to confirm and benignly dispense, irregardless of his consecration by three schismatic bishops, Parthenius, a Ruthenian Catholic priest of the Order of St. Basil, elected Bishop of the Ruthenians inhabiting Munkacs and other places; the matter having been maturely discussed at the session held in our presence of the Supreme and Universal inquisition, and suffraged by the votes and council of our Venerable Christian Republics, placed against heretical depravity, we, to your fraternal grace upon confiding in your rectitude and prudence in the Lord, and in order that the above-mentioned Parthenius may labour in behalf of the salvation of the souls of those accredited to him and that he may with great zeal and solicitude, apply himself to the conversion of heretics and schismatics, and after, placing upon him, according to your judgment, some salutary penance, grant you the faculty to absolve Parthenius, providing he humbly asks you, from whatever censures and suspensions he has incurred and from every

141. HODINKA ANTAL. "Okmánytar" Nos. 122, 163, 166

NILLES. "Symboliae" pp. 824-826

irregularity that he might have contracted in the aforesaid circumstances... and in order that he may enjoy and diligently exercise, over the Ruthenians of the Greek Rite of Munkacs and of the other regions of the Kingdom of Hungary, designable by you, the pontifical offices of episcopal order and jurisdiction, we, notwithstanding the apostolic and other general or special constitutions and ordinances, issued by universal, provincial or synodal councils, and the rest in whatsoever manner contrary, hereby, by virtue of our Apostolic authority and the tenor of these presents, grant and impart the necessary and opportune faculty of benignly dispensing him from the aforementioned.

Given at Rome, at St. Mary's the Major, under the pontifical ring on June, 1655, in the first year of our pontificate.(142)

#### THE HISTORICAL DIVISION OF THE MUNKACS EPARCHY.

The history of the Munkacs Eparchy is divided into three periods: 1. The period of 1491 to 1648, i.e. from the time of Bishop John to Parthenius Petrovics, during whose episcopacy the Eparchy was under the jurisdiction of the Bishop of Eger.

2. The period of 1648 to 1772, i.e. from Parthenius Peter Petrovics to the time of Bradacs Janos, during whose episcopacy the Eparchy obtained her Eparchial rights.

3. The period from 1772 to the time of Bishop Bacsinszky Andras (1772-1809) the re-organizer of the Eparchy of Munkacs. (143)

##### THE FIRST PERIOD 1491-1648

1. Bishop John I. (144) (1491-1498). King Laszlo II simply mentions the bishop in extant

142. HODINKA ANTAL. Okmanytar No. 131, pp. 177-178

BAZILOVITS J. Op. cit. Vol. II. pp. 69-70

143. MESZAROS KAROLY. Op. cit. p. 113.

documents. There is no mention made of any of his activities. We are not even certain of the date of his death. Because of a lack of documents, nothing is known of the years between 1498 and 1551. We know absolutely nothing of the bishop of Munkacs. No researcher has been able to uncover any sources of material.

2. Bishop Basil I (1551-1552) is mentioned in the Royal document of the Hungarian King Ferdinand I, as being the Bishop of Munkacs. However, there is no mention of his activities, the date of his consecration as a bishop or date of his death.

3. Bishop Gabriel (1556-1559) is mentioned in the document of Báthory György, the County Overlord of Szatmár and Szabolcs from 1556. Bishop Gabriel is also mentioned in the document of Prince Zsigmond Janos of Transylvania. This is all we know of him.

An assertion is made in the document of Prince Zsigmond Janos and King Miksa of Hungary dated - 13, 1569, that Bishop Gabriel while yet alive had chosen his successor. The alleged successor's name was not found in the document and he is therefore not listed as one of the bishops of Munkacs.

4. Bishop Amphilochy about whose activities we know nothing except that some historian found traces of evidence that his name was Amphilochy.

5. Bishop Basil II (1597). The year which marks the beginning of his activities is not known. The county officials created many difficulties for him in his Episcopal work. He visited King Rudolph in Prague (Praha) and received a document on March 29, 1597 which placed him under the patronage of the King.

6. Bishop Sergius (1601-1616) Mention is made of his episcopacy in decrees of both Matyas, the Royal Prince, (1601) and Bocskay Istvan, Prince of Transylvania (1606). They simply mention that he had to endure much suffering, because of the wars and that the Prince of Transylvania took care of him.

7. Bishop Eutimius (1618). We know of him from the documents of the County Overlord of Szatmar dated September 18, 1618. The document states that he was a Bishop of Munkacs.

8. Bishop Petronius (1623-1627). We know of him from a document of Bethlen Gabor, Prince of Transylvania dated January 10, 1623. The document was found in the city of Munkacs. It indicates that he presided as bishop of Munkacs for a period of five years.

9. Bishop Janos II Gregorovics (1627-1633). This bishop was also approved by Prince Bethlen Gabor in Kassa (Kosice) on January 12, 1627. This document describes him as a tall and pious man. It states that he conducted canonical visitations in the great Eparchy of Munkacs. He presided as bishop for six years (144)

10. Bishop Taraszovics Basil (1634-1648) He was consecrated in Jassy, Moldavia in 1633 and was approved by Rakóczi György II., Prince of Transylvania on January 5, 1634. This bishop continued the canonical visitations, begun so successfully by Bishop Janos II Gregorovics. In the sixth year of his episcopacy, Prince Rakoczi, a Protestant, forced him into schism. Within a short time he made a public confession and returned to the fold of the Catholic Church.

Upon Bishop Basil's return to the Catholic Church, the Transylvanian Prince became so angered that he ordered Captain Balling Janos to arrest him. He was arrested on April 5, 1640 while celebrating the Divine Liturgy and was put to prison. Later he was freed by the Emperor. He died as a private person.

Towards the end of this period it is necessary to point out, that many Greek Rite Rusins and Rumanians became schismatics and appointed or elected their own bishops who referred to them as Bishops of Munkacs, but who in fact never were such. (145)

144. MESZAROS KAROLY. Op. cit. p. 114.

145. SCHEMATISMUS EPARCHII MUNKACENSIS 1899. p. XIII.

## THE SECOND PERIOD IN THE HISTORY OF THE MUNKACS EPARCHY 1648-1772

This period begins with the Episcopacy of Peter Parthenius Petrovics-Rostisinsky (1648-1670), eleventh Bishop of Munkacs. (146) He was selected its bishop after the resignation of Bishop Taraszovics Basil and was consecrated in 1652. He was the first bishop of the Eparchy of Munkacs elected by an Eparchial Synod held in Ungvar on January 15, 1652 and approved by Pope Innocent X. Because of troubled times he was not approved by the King until 1659. He was installed as the Bishop soon after this approval was obtained.

The work of Bishop Parthenius Peter was of extreme significance. The Union with the Holy See which had been gravely weakened by the Protestants, had gradually begun to gain strength. Because of this strength Parthenius was able to convene two Synods in Ungvar in 1648 and 1652. The Synod of 1648 was especially significant in the history of the Munkacs Eparchy, because there were 400 clergy in attendance. The Synod was held in the Seminary Chapel and renewal of the Union was the main subject discussed. During this Synod the clergy made three important points or conditions for Reunion with the Holy See of Rome.

1. The Greek Rite has the right to exist without hindrance forever. The Holy Eucharist especially is to be distributed to the faithful under both species.

2. The clergy must always have the right to marry, if they desire, before ordination.

3. They shall enjoy the right to freely elect their own bishop and shall also enjoy the privileges which at that time were permitted to the Latin clergy.

We also find evidence that during this period the Eparchy of Munkacs was subjected to the

146. HODINKA ANTAL. Op. cit. p. 316.

ecclesiastical jurisdiction of the Metropolitan Latin See of Esztergom. The Archbishop of Eger exercised undue force of influence upon the Eparchy of Munkacs for the purpose of having it degraded to a Vicariate, i.e., without full Episcopal rights and jurisdiction. The Metropolitan, Primate Lippay Gyorgy, had protested this type of activity all during this period.

We are not certain for how long Bishop Parthenius Peter presided as the Bishop of Munkacs, nor the date of his death. (Most probably 1670).

We know very little of the period from Parthenius Peter to 1690, because there are no documents. We know that the following were consecrated as Bishops for the Eparchy of Munkacs: (147)

Zekany Joannicus (1654-1684)

Volosinovics Jozsef (1672)

Kulcsenszky Porphyritus (1683)

Rakovecky Methodius (1688)

The above-mentioned bishops had very little political influence, therefore they could not have helped their people. (148)

From the notes of Bishop DeCamelis J. Jozsef (1690-1706) we find that Zekany Joannicus became a bishop during the time of Bishop Parthenius Peter 1658 and that he officiated until 1684. Most probably Prince Rakoczi Gyorgy II appointed him to succeed Bishop Parthenius. Through the intercession of Bishop Zekany, Captain Mulyanszky, a Rumanian from Moldavia, built a stone church near the monastery of Munkacs. When Bishop Parthenius took charge of the monastery, as directed by the Emperor in 1660, Bishop Zekany founded the Imsticovo monastery on his private property. This monastery exists to the present day.

147. BALUGYANSZKY ANDRAS. *Op. cit.*, 481-484 pp.

MESZAROS KAROLY. *Op. cit.* p. 114

PEKAR B. ATHANASIUS. "Narisi Ist. Cerkl, Zakarpatja. pp. 198-206

We also have information concerning Bishop Voloszinovics Jozsef from the notes of Bishop DeCamelis. We know, for example, that he ordained persons to the priesthood. It appears, that he was a wandering bishop, who in troubled times came to Hungary from Galicia and remained for a time. In one of his documents he refers to himself, as having been appointed by a Sovereign and that he appointed a Father Andras to a parish.

That Porphirius Kulcsinszky was a lawful Bishop of Munkacs can be proved by a letter dated May 8, 1685 written by the Polish King John to the Austro-Hungarian Emperor Leopold. The letter states that Porphirius was recommended by the Polish King and was given the Episcopal See by the Sovereign Leopold. Because he was unable to occupy the Episcopal See on account of political interference in Galicia, Lipnicky J. Janos was appointed the Vicar. We must note that Lipnicky also was a native of Galicia, who came to Munkacs Eparchy as a consecrated Bishop and who was entrusted with the Vicariate on December 13, 1681 by Széchenyi György, the Primate and Metropolitan of Esztergom. We do not know when Bishop Kulcsinszky occupied the Episcopal See, because a petition of the Metropolitan of Esztergom, Leopold Kolonics, in 1689 a Rakovecky Matyas is mentioned as the Bishop of the Eparchy of Munkacs. Most likely, Bishop Porphirius who was the Bishop at that time either died or had resigned from the Episcopacy.

Bishop Porphirius Kulcsenszky is an altogether different person from Porphirius Ardan, who was made an anti-bishop by Captain Balling Janos, who enjoyed the full confidence of Rákóczi György after they forcibly ejected Bishop Taraszovics from the Episcopacy. This

Bishop Ardan was not recognized as a bishop by either the clergy or the people. He subsequently resigned from the episcopacy and died in the Munkacs monastery. The inscription in the monastery church attests to this as follows: "Porphirius Bishop of Munkacs died in 1643."

Rakovecky Methodius was a married clergyman who was the pastor of Rákocz, Ugocsa County. He entered the monastery after the death of his wife. He was consecrated Bishop as a monk in 1688 by Raphael Angelo and was given the title of Archbishop of Spolate. He was unable to obtain the approval of the Royal Sovereign for the Episcopacy and thus entered the Uglya monastery in Maramarosh County. He died there during the time of Bishop Decamelis.

The sixteenth Bishop of the Eparchy of Munkacs was a Greek, who was born on the Island of Chios. This highly educated man Decamelis J. J. (149) was the bishop from 1690 to 1706. The Metropolitan of Esztergom, Leopold Kolonics, invited him with the approval of the Austro-Hungarian Sovereign Leopold I, to the Episcopacy of the Rusin people. He assumed this position on April 20, 1690. Pope Alexander VIII appointed him Bishop of Sebastine and Vicar of the Munkacs Eparchy on November 5, 1688.

From this time on the Eparchy of Munkacs was subjected to the jurisdiction of the Archdiocese of Eger. The Bishop of Munkacs was thus considered as a Vicar of the Eastern Rite subject to the Archbishop of Eger. This is evident from all the documents of this period wherein the Bishop of Munkacs is referred to as a Vicar subject to the Archbishop of Eger. Even though Bishop Decamelis was not elected by the clergy, he was nevertheless one of the best known and most respected bishops of this Eparchy.

From the very beginning, Bishop Decamelis endeavored to reclaim the Munkacs monastery, which was forcefully occupied by the family of

Prince Rákóczi György after the death of Bishop Parthenius Peter. Bishop Decamelis with the approval of King Leopold I, eventually regained this property and entrusted it to the Order of St. Basil the Great. The question of ownership was settled for all time.

During this period the feudal Masters (Państwo) forced the clergy and their families to work on certain designated days for them. Beating the clergy who refused to work for them was common. This was stopped through the energetic intervention of Bishop Decamelis. He also convened many Eparchial Synods through which he established canonical order. Bishop Decamelis also had printed the first Catechism in 1692. He made arrangements with Archbishop Leopold Kolonics to have yearly three seminarians from Munkacs sent to study at the seminary of Trnava (Nagy Szombat). It was from this seminary that the Eparchy of Munkacs received many of its known bishops and priests.

Because of the wars and unstable conditions, Bishop Decamelis in 1700 moved to Eperjes (Prešov) and there performed his eparchial duties in peace. He spent six years there and died in 1706. He was buried in the church of Minorite monks. In 1816 this same church became the Cathedral church of the Eparchy of Eperjes (Prešov).

The Seventeenth Bishop was Hodermarszky J. Janos from 1707-1715. (150) He was born in Hundert Mark, Szepes County. Completed his theological studies in Nagy Szombat (Trnava) seminary. He entered the Order of St. Basil the Great as an ordained priest in 1701. He excelled greatly in his years of priestly work and was appointed the bishop of Munkacs by Emperor Joseph I. The decree of appointment gave recognition to his successful work and great interest in the Rusin people.

Rome was reluctant to approve the appointment of Hodermarszky to the episcopacy,

because of his involvement in many battles of the war in which he opposed Emperor Leopold I., and his successor Carl III. Hodermarszky became angry because of the delay in granting his episcopal appointment, resigned from the episcopacy in 1715 and then entered the monastery. In a short time he became the Provincial in the Order of St. Basil the Great. Because of the bitterness engendered, his successor Bishop Gennady György, was deprived of the benefice granted by the Emperor and was sustained by the cathedraicum alone. Hodermarszky died in the Munkacs monastery in 1729.

The Eighteenth Bishop Byzanczi Genedius Gyorgy 1716 - 1733, was born in Nagy-Rakocz, Ugocsa County, he studied in the seminary of Nagy Szombat (Trnava) and was ordained in 1701. He became the pastor of Nagy Kaklo. Bishop DeCamelis soon appointed him an Archdeacon and when Hodermarszky could not obtain approval for his appointment from the Holy See, the Archbishop of Eger appointed him Vicar in 1713. On May 4, 1715 the clergy met in Ungvar under the chairmanship of Augustine, Primate of Esztergom, and selected Bizanczi for the episcopacy.

The only protest against his nomination came from the Basilian monks, because he was not a monk of the Order of St. Basil the Great. Rome approved his nomination in 1716 and on September 13, 1716 he was consecrated in Lemberg (Lvov) Galicia.

A Royal decree was issued on November 8, 1716 announcing the nomination of Byzanczi. It is an important document, because the Eparchy of Munkacs is referred to as "*Districtus Munkacsensis*", i.e., the District of Munkacs, making it subject to the jurisdiction of the Archbishop of Eger.

Byzanczi worked diligently to strengthen the Faith in the Eparchy. We also make note of the fact that when the Rumanian Greek Rite Bishop of Fogaras died, Byzanczi was appointed the Vicar of this Eparchy.

His work for the people and their faith was blessed. An interesting proof of this is that after the death of Hodermarszky, he was chosen to be the Superior of the Basilian monks, who once protested his nomination.

During the Episcopacy of Byzanczi (151) another great event occurred. The icon of the Blessed Virgin Mother of God in Pócs, Szabolcs County, wept for the first time (1696). This fact was authenticated by an official committee composed of both clergy and laity. Following this investigation the Holy Roman See designated it as a Shrine to which pilgrimages (Otpust-bucu) were made on the Feast of the Blessed Virgin Mary Mother of God. To show his special love for this shrine, the Bishop began construction of a beautiful church. He was only able to bless the cornerstone in 1731, because he died on July 22, 1733 before it was completed. He was buried in the monastery cemetery in Munkacs.

The bishop who succeeded him was Bishop Olsavszky S. Simon 1733-1737, who came from the village of Olsavica, Szepes County. He completed his philosophical studies in Nagy Szombat (Trnava) and was awarded a Doctorate in Philosophy. He was ordained in 1719 and became the pastor in Munkacs. In 1728 he was appointed the Vicar General to Bishop Byzanczi and after his death was elected the Bishop. He received Papal and Sovereign approval of his election in 1733 and was consecrated a bishop the same year in Lemberg (Lvov). He died in 1737. (152)

Blazsovszky G. Gyorgy, the twentieth bishop (1738-1742), was born in Blazsov, Saros County and adopted the name of his native village as his episcopal name. His family name was Mankovics. He studied in the seminary of Nagy Szombat (Trnava) and was ordained in 1729. As a young priest he served as the secretary to Bishop Byzanczi, a position he also held with

151. MESZAROS KAROLY. Op. cit. p. 114

152. HODINKA ANTAL. Op. cit. pp. 582-596

Bishop Olsavszky. He was elected to succeed Bishop Olsavszky and was consecrated in Lemberg (Lvov). Shortly after the beginning of his episcopal administration the clergy was awarded a yearly salary of 2,000 guildens from the King's treasury. He also continued the construction of the Pocs Shrine, but did not complete it. He died in 1742 in the Kis Berezna (Mala Berezna) monastery where he went during the cholera epidemic. (153)

Michael Emmanuel Olsavszky (1743-1767), the younger brother of Bishop Simon Olsavszky, became the next bishop. He also studied in the seminary at Nagy Szombat (Trnava) (154) and was ordained in 1725. As pastor of Munkacs he became the Vicar General to Bishop Blazsovszky. When Blazsovszky died Olsavszky was appointed the Vicar of the Eparchy of Munkacs by the Archbishop of Eger, Erdody G. Peter. Shortly afterward, he entered the Order of St. Basil the Great and was soon elected bishop. The Sovereign and the Roman See approved the election on March 12, 1743. He was consecrated in Pocs by Bishop Klein Janos, the Rumanian Greek Rite Bishop of Fogaras, Transylvania.

Among his numerous accomplishments are the following: (155)

1. He completed the construction of the Maria-Pocs church and blessed it in 1749.
2. At his own expense he began construction of the monastery.
3. Through the intercession of Racz Demeter, he obtained valuable property from Count

153. PEKAR B. ATHANASIUS OSBM. Op. cit. p. 199

154. PEKAR B. ATHANASIUS OSBM. Op. cit. p. 199

155. BESKID A. N. DR. "Iz Minuvšaho Odnog Krestjanskoj Semji". A.R.V. Kalendar 1931. p. 61.

STRIPSKY HIADOR. A.R.V. Kalendar.

1932. p. 74.

Karolyi family for the upkeep and maintenance of the Mária-Pöcs church and monastery.

4. With the financial help of the same Racz Demeter, he built the Munkacs monastery on the Cerneca hora (monks mountain).

5. He built a school, seminary and episcopal residence in Munkacs, and from this time on the Bishop of Munkacs no longer resided in the Munkacs monastery.

6. To help the financial plight of the clergy, he obtained an increase of 1,000 Guldens in their annual salary.

7. He was the first bishop to institute the stole benefits as well as monastery help for literary work.

Through his patience and skill he was also able to obtain the ecclesiastical independence of the Munkacs Eparchy from the jurisdiction of the Archdiocese of Eger and the Latin Episcopate. During the forced suppression of the Eparchy of Munkacs by the Archbishop of Eger, it was impossible for the bishop to build a parish church without the express permission of the Latin Archbishop of Eger.

Bishop Olsavszky began his extremely successful work in defiance of the juridical suppression. In pursuit of his goal of juridical independence, he made four trips to Vienna (Austria) traveling by horse drawn carriage. He also made a trip to Rome. He did not see the realization of his dream and died in Munkacs in 1767. (156) Four years after his death the Munkacs Eparchy was freed from the jurisdiction of the Latin Archbishop of Eger. He was buried in the crypt of the new church in Maria Pöcs, just as he desired.

Bradaes Janos III (1786-1772) (157) returned to Munkacs upon the death of Bishop Olsavszky. He had been representing the Eparchy of Munkacs and late Bishop in Vienna for three

156. LACZKO MICHAEL, S.J. "The Pastoral Activity" p. 2.

years on the matter of freeing the Eparchy from Eger. Upon his return, he was appointed Vicar General for the Eparchy according to the instruction of Bishop Olsavszky.

He began his successful episcopal work immediately. He took the vows of a monk in Mária-Pócs and was consecrated bishop, by Bishop Meletius Kovacs of the Rumanian Greek Rite. The archbishop of Eger continued to insist on exercising jurisdiction over the Bishop of Munkacs and thus invited Bishop Bradacs to Eger for the purpose of taking the oath of fidelity. Bishop Bradacs refused the invitation and after being subjected to much pressure from higher officials, he gave the entire matter further consideration. He finally decided to resign from the episcopacy rather than submit himself and the Eparchy to this humiliation.

During these sad and troubled times, Father Andrew Bacsinszky, the Vicar of Dorog, visited Bishop Bradacs to encourage him and to boost his morale. During this visit he counseled the Bishop to approach the King himself on the subjects of ecclesiastical independence for the Eparchy of Munkacs. Bishop Bradacs accepted his advice and sent Bacsinszky Andras as his representative to Vienna, Austria. This highly-educated and gifted priest expended every effort in the cause, but was unsuccessful.

After Bacsinszky's return Bishop Bradacs himself traveled to Vienna, personally to present his petition to the King. Prime Minister Blumegen notified Bishop Bradacs to the effect that it was the King's desire that he remain under the jurisdiction of the Archbishop of Eger.

The message from the Prime Minister left the Bishop bitterly disappointed and shocked. This bitterness and resentment was so deep and so obvious that it affected the Prime Minister. The

157. BESKID A. N. DR. "Jagerskoje Vlijanije"  
p. 57

BOYSAK BASIL. "The Fate of the Holy  
Union" p. 5

result was that the Prime Minister promised that he would do everything within his power to obtain the wish of the Bishop.

His efforts were successful for upon the petition of the Empress-Queen Maria Terezia, dated November 24, 1770, Pope Clement XV agreed that the Eparchy of Munkacs be autonomous. The Canonical decree in this matter was issued in 1771.

The decision of the Roman See brought joy to the entire Eparchy. Sad to say, the joy was short-lived, because Bishop Bradacs died in 1772 at the age of 41. He was buried in the Munkacs monastery cemetery on July 10, 1772.

Bishop Bradacs Janos was born in Torisa, Szepes, County, on February 14, 1732. His father Simeon was a civil servant and his mother Iszlóczki Katarina. He took his theological studies in Nagy Szombat (Trnava) and later taught in the Munkacs seminary for eight years. During his episcopacy, the first Cathedral Chapter (Kapitula) was established.

#### **QUEEN MARIE TEREZIA THE GREAT BENEFACITOR AND PROTECTOR OF THE GREEK RITE CATHOLIC RUSINS AND MAGYARS**

The canonical establishment of the Munkacs Eparchy is another point in history that shows Roman Catholics often choose to be oblivious of the traditional rights of Greek Rite Catholics. A great struggle had to be undergone, and then, only through the direct intercession of Empress and Queen of Hungary Maria Terezia, did the Apostolic See consent to recognizing the rights of Rusin Greek Rite Catholics to exist. Until that time these faithful only had a vicariate, subject to the Roman Rite Diocese of Eger.

During a conversation with the Papal Nuncio in 1911, an official of the Hungarian Government presented the question of autonomy for the Munkacs Eparchy. (158) The idea was con-

sidered a noble one, but it was thought that so many extenuating circumstances were involved in its execution, that it was allowed to quietly slip into oblivion.

An opportunity presented itself to Bishop Olszavszky Mihaly at a later date, when in a petition to the Queen he proposed that full autonomy be granted to the Munkacs Eparchy, similar to that granted to the Roman Rite dioceses. His petition specified that Munkacs Eparchy would not be subjected to the Eger Diocese. He pleaded that Maria Terezia aid in the establishment of harmony between his clergy and those of Bishop Grof Eszterhazy of Eger. The situation became heated when the question of jurisdiction arose concerning mixed rite marriages. At that time the pastors of both rites would assist at marriages. The point of the scandal was reached when an actual physical confrontation was had in the presence of the assembled laity. (159)

Maria Terezia told the Pápal Nuncio of this incident, in an audience with him, and unequivocally stated that unless the Holy See acted the possibility of a schism was definitely present. The fear of schism was not without foundation. Her hand was strengthened by an incident that occurred in Hajdu-Dorog (160) in 1765. Moved by resentment against the arrogance of the Roman Catholic domination, the Rusins became dissidents. To stop this upheaval the Lord Lieutenant of Zemplén County, a certain Döry, was personally sent as a chief official to silence the people and warn them to live in peace. An investigation of this incident proved that the dissident group was in contact with a Russian General stationed in Tokay, Zemplén County. It turned out that the General had brought a group of Orthodox priests with

159. HODINKA ANTAL. Op. cit. p. 608

160. HODINKA ANTAL. Op. cit. p. 608

him hoping for just such an incident. Maria Terezia personally asked the Czarist court to have the General recalled. He was. The incident upset the very Catholic Maria Terezia to the extent that she referred the matter to the Papal Nuncio in 1770, reminding him that unless recognition is given the Rusin people, peace would be in constant jeopardy.

This specific incident, when its dangers became apparent, helped bring about the formal establishment of the Munkacs Eparchy. Another element to be considered is the fact that the Rusins and Russians were joined by a feeling of Pan-Slovanism. Maria Terezia properly understood that if a dissident movement swept through her territories the political consequences for the Hungarian Government would be severe. The continued Catholicism of the Rusin was a very practical political consideration.

### THREE LETTERS

Maria Terezia made her first move in this direction on April 30, 1766 when she wrote letters, concerning the Rusin's spiritual aspirations, to the Pope, to Cardinal Albani and to Bishop Michael Olsavszky. (161)

In the letters to the Pope and Cardinal Albani the history of the Eparchy was introduced. Maria Terezia explained how Prince Fedor Koria tovics established the eparchy in the city of Munkacs with headquarters in the Basilian Monastery. The Basilian Provincial, in fact, became a bishop in 1491. The Rusins under his jurisdiction were not in union with Rome. They made an agreement to unite themselves with Rome in about 1646 (to 1649) under the condition that they be allowed to retain their episcopal jurisdiction as it was prior to the Union.

161. HODINKA ANTAL. Op. cit. p. 609.

There were 839 parishes, 675 priests and 119,107 faithful. Since this episcopacy was not canonically erected, only the title of the old Eparchy remained. Succeeding bishops were ordained "in partibus" to its title. The condition was imposed upon them that since this episcopacy and Eparchy were within the territorial bounds of the Roman Rite Diocese of Eger, the Rusin Greek Rite Catholics should become subordinate to the jurisdiction of the Eger Diocese. The absurdity of the situation was apparent to all but the Roman Hierarchy. Seeing the bitterness of the clergy and faithful at their "second class citizenship" in the Catholic Church, the Orthodox tried by every means to exploit this situation of three centuries standing. Queen Maria Terezia petitioned the Pope on this basis. She demanded that the Rusins living in the Munkacs and Máramaros districts be given a full-powered, juridical bishop. She further stated that such a separate Eparchy would in no way endanger the Eger Diocese. To answer the question of financial ability to survive, Maria Terezia ordered an annual grant of 5,000 Florins subsidy for the Munkacs Eparchy. The move obviously was meant to preserve the Union as well as promoting peace and harmony.

Bishop Olsavszky, in the meantime, strove tirelessly to remove the causes of strife between the Roman and Greek Rite clergy and laity. In a letter to Bishop Grof Eszterhazy of the Eger Diocese he urged that charity be the keynote of the relationships between the two rites.

On June 11, 1766 the Holy Father acknowledged the prudence and zeal of Queen Maria Terezia. But before deciding the question he asked for an opinion from Bishop Eszterhazy. The answer was to be relayed through the Papal Nuncio in Vienna, Austria. To gain time, Bishop Eszterhazy stalled in answering. It was his hope to persuade the Queen that the erection of the Eparchy in Munkacs was not really a necessity. Father Volodzko, finding this out, and being a

Basilian Father and Procurator in Rome, wrote that Bishop Eszterhazy was maneuvering in the Eparchy's case, but assured him that although the case might be delayed, the Holy See would surely follow through on the Queen's suggestion. (162)

In 1170 Queen Maria Terezia frankly stated to the Papal Nuncio that she did not change her mind concerning her views relative to the Munkacs Eparchy. She wrote a letter to Cardinal Albani on July 24 of that year, telling him that she was still awaiting a prompt fulfillment of her petition which the Queen had sent to the Pope on October 13 of the previous year. The Cardinal replied on August 20, excusing himself for not having replied sooner due to a lack of notification in the matter from the Vienna Nuncio. (163)

Writing for a second time on November 18, Maria Terezia urged Cardinal Albani to approve her recommendation. Enclosing a document **EXTRACTUS DEMONSTRANS JURIS PATRONATUS FUNDAMENTA**, she explained to the Holy Father that she was not petitioning for something she had no right to request. She correctly entitled it **RATION FUNDATIONIS** in part one; **CHRISTIANITATIS** in part two; and **PRAEScriptionIS** in part three. She quoted from the Council of Constance, at which time the right of royal thrones was accepted in the erection of episcopacies for not only the Western, but also Eastern Churches. (164) Rome could hardly argue with this.

Again on November 18 Maria Terezia addressed herself to the Pope, stating that absolutely nothing would deter her from declaring the elevation of Munkacs to a full Eparchy. The proud bishop Grof Eszterhazy was told by the Queen (165) that he should do nothing to defeat

162. HODINKA ANTAL. Op. cit. p. 611.

163. HODINKA ANTAL. Op. cit. p. 611.

164. HODINKA ANTAL. Op. cit. p. 612.

165. HODINKA ANTAL. Op. cit. p. 612.

the establishment of the new Eparchy, as this would be considered an infringement on her rights. (166)

Finally on December 20, Cardinal Albani, with the knowledge and consent of the Pope, wrote a letter of apology to Maria Terezia for the petitions having been delayed. He stated that in this case the question of a new episcopal see in the territory of an old diocese, when there was a deviation of the rite from the original diocese, what with a populace made up of mixed rites, not even the clergy could be separated from each other.

He reasoned further concerning the future that care must be taken to see whether it would assure peace (having two episcopal sees) or merely bring new strife. The Cardinal contended that such questions must necessarily be the cause of serious concern. With what he thought was a stroke of diplomatic genius, His Eminence reminded the Queen that this question did not touch the Crown, but was certainly important in the administration of the diocese.

Above all, it seems, there were doubts in Rome about the wisdom of erecting the Munkacs episcopal see to the status of a full Eparchy.

Attorneys by the names of DeAngelis and Conquelin in Rome presented documents in behalf of the Queen proving that the erection of a new episcopal see was not here in question. Proof sufficient was already had of the pre-existence of the See. (167). Even so, argued the Queen's legal representative if the pre-existence of the episcopal see could not be proved, the express wishes of the Queen must be fulfilled by Rome. Church law required it. The new See had a distinct population and language differences. It also fulfilled three main necessities: 1--necessary territory, 2--a city of the episcopal seat; and 3--it would not be harmful to the old episcopal see.

166. HODINAK ANTAL. Op. cit. p. 612.

167. HODINKA ANTAL. Op. cit. p. 613.

In his subsequent memoirs Bishop Grof Eszterhazy defended himself for his delay in replying to the Papal Nuncio citing heavy episcopal duties and the excessive number of confirmations in his diocese.

In the final analysis Bishop Eszterhazy argued that the Munkacs episcopal see was never erected. He pointed to the fact that even the Union with Rome was the work of his predecessor, who took in the converts under his patronage, retaining legal control over them and consequently the right of control still belonged to the Eger Diocese.

The Holy Father then directed Bishop Eszterhazy, in a letter dated November 14, 1767, to personally approach the Queen to explain his views as stated in his memoirs and to convince the Queen that dropping the idea of erecting the Episcopal See of Munkacs (168) would be most feasible. Obviously, the Pope was convinced that Bishop Grof Eszterhazy was correct in his assumptions. The result should have been the disapproval of the canonical establishment of the Munkacs Episcopal See.

On August 25, 1768 the Queen, through Kaunitz, replied that she would not drop the case, but only defer it for the time being. However, she made it clear, at the same time, that Bishop Grof Eszterhazy's power over the Greek Rite Catholic faithful would diminish. In this letter the Queen was also careful to point out something that should not go unnoticed. From the time of Bishop Telekessy, men of nobility sat in the Eger Episcopal seat, good men, but men who had no concern for the poor feudal people and the freed Rusin clergy. They neither cared for their plight nor did anything to alleviate their poverty. The Queen prophetically said: "Time will tell who is right -- Bishop Grof Eszterhazy or the Queen."

Because of these entangled reasons Maria Terezia wrote to Bishop Grof Eszterhazy and Bishop Olsavszky's successor, Bishop Bradacs, that until further notice the status quo would remain. The letter was dated August 24, 1768. Bishop Bradacs was instructed to contact Bishop Eszterhazy and reach an agreement with him on the means of achieving peace. (169)

So it was that on September 15, 1769 Bishop Bradacs visited Bishop Grof Eszterhazy. The latter behaved badly, haughtily attempting to demonstrate his superiority over Bishop Bradacs. A vehement, fiery and painful scene occurred between the two bishops. Bishop Bradacs with Father Bacsinszky Andras (later the Bishop of Munkacs) returned to Sajopetri for consultations with the other clergy. They decided that in February of 1770 a delegate be sent to Vienna to report on the meeting to the Queen. Bishop Bradacs had fulfilled the Queen's request, but Bishop Grof Eszterhazy's unreasonable demands blocked a way to peace. (170)

On May 4, 1770 the Queen directed her official, Kaunitz, to renew the case of the Munkacs Eparchy. He, however, recommended that a personal letter from the Queen be sent. Maria Terezia addressed a letter on May 12 to Pope Clement XIV, clarifying her views, adding new memoirs to those of Counsellor Conquelin's memoirs of 1767.

Looking over the strife of the two bishops, it appeared peculiar that the clergy on March 7, 1715, and again Bishop Olsavszky on July 26, 1753, referred to the Papal Bulla and the Council citing those paragraphs relating to the Greek Rite so as to bolster their cause.

Father Bacsinszky Andras took the report to Vienna. In this report the Council of the Lateran was mentioned for the first time in the "Quoniam" Chapter.

169. HODINKA ANTAL. Op. cit. p. 616

170. HODINKA ANTAL. Op. Cit. P. 616

It was noted in Vienna for the first time that only if the decision of the Lateran Council and the Curias were refuted, only then could there be reason for success. In his possession Counsellor Conquelin had Bishop Grof Eszterhazy's memoirs, thus making it easier for him to refute the Bishop's assertions.

According to Counsellor Conquelin, Bishop Grof Eszterhazy's memoirs could be divided into three parts:

1. The detailing of offenses of the Eger Episcopacy, by which the diocese would suffer, if a new episcopacy is erected. Counsellor Conquelin proved that the Eger Diocese would not suffer damage, because the Munkacs Eparchy existed before the Union with Rome, i.e., before the Bishop of Eger ruled it. Primate Lippay reminded the Propaganda de Fide Congregation, that the Dissident Bishops are true Bishops validly ordained. It is with regret that Counsellor Conquelin did not include that the Dissidents have Apostolic succession also. It is a fact that there is no document of proof of many Munkacs Bishops. It is only an opinion that the first Bishop with the potestas ordinis must have been ordained somewhere; therefore, he must have had Apostolic succession. Rome denied the Apostolic succession of these Bishops, but never gave her reason that the Munkacs Episcopacy could not have enjoyed pre-existence.

It was proved that the Eger Episcopacy would not be harmed. Secondly the statement is made that the Union with Rome was the sole work of the Eger Bishop. On the contrary, the Dissidents who became Uniates asked to be united with Rome at a Synod of the Latin Rite Bishops in Nagy Szombat (Trnava) and begged the Magyar Latin Rite Bishops that they too support their wishes.

Concerning the jurisdiction – authority – of the Eger Diocese Bishop we can set up three different periods:

1. The Dissident period.
2. From the Union to the Apostolic Vicars appointments.

3. The Apostolic Vicars period.

In refuting the first period the Dissident Munkacs Bishops were totally independent from the authority of the Eger Bishops, therefore, there cannot be any jurisdiction.

To the second period we say: Bishop Parthenius of Greek Rite was a Uniate appointed by the Pope and approved by the Magyar (Hungarian) King. Furthermore in his appointment there is no mention of the Eger Bishop or the Eger Diocese.

As for the third period: From whom did the Eger Bishop get the authority - the right, and who authorized the use of jurisdiction over an Apostolic Vicar? (171) The Apostolic Vicars are appointed by the Pope, therefore they are subjected directly to the Pope's authority. When Bishops of Eger used their authority over the Munkacs Apostolic Vicars, Bizanczi, Olsavszky etc., they established something, which is contrary to the Church Law. With their authority over the Munkacs Apostolic Vicars, they usurped authority of the Pope, the Councils and Papal Decrees. The Papal Vicars cannot be the Bishops' Vicars, because they receive their authority -- jurisdiction -- from the Pope. Therefore, the Latin Rite Bishops of Eger forcefully used their authority over the Apostolic Vicars of Munkacs who due to their ecclesiastical pressure were forced to accept their authority. Yes, pitifully we must say, they had no one to defend them, advise them nor to correct their status.

The "Bulla" of Pope Pius IV, "Rom. Pontifex" says: The Greek Rite faithful as well as Bishops living in the city of a Latin Rite Bishop's See are subjected to the authority of the Latin Rite Bishop.

To refute the above "Bulla" of Pope Pius IV. Counsellor Conquelin presented the "Bulla"-s of Pope Leo X. and Pope Clement "Accepimus" to which the Greek Rite clergy referred to March 7, 1715. The two Popes declared that the Latin Rite Bishops exercise authority over their subjects and the Greek Rite Bishops exercise over their faithful. (172)

Cardinal Lambruschini in his book about the Councils is of the opinion that the "Bulla" "Accepimus" does not apply to the Munkacs Episcopacy, because Pope Benedict XIV modified the "Accepimus" Bulla, with the "Et si pastoralis" Bulla. Furthermore the "Rom. Pontifex" Bulla is not speaking about the existing Greek Rite Bishops only of those who were banished, driven away from their Sees and situating to themselves in the territory of the Latin Rite Diocese - Bishop. This therefore cannot refer to the Munkacs Bishops.

Rome finally was convinced that the demands of the Latin Rite Bishop of Eger were without foundation and contrary to the Church Law. The Pope was ready to fulfill the request of Queen Maria Terezia of Hungary, and agreed to erect a Canonical Episcopal See, but with two conditions:

1. That the Bishop of Munkacs become a Suffragan to the Primate of Hungary.
2. That each and every Greek Rite Bishop of Munkacs take a Profession of Faith individually.

June 9th the Papal Nuncio reported to Rome, that Kaunitz advised him about the Queen's determination, that Queen Maria Terezia of Hungary accepts the conditions inasmuch as they agree with the laws of the Magyar (Hungarian) Government.

September 1-st. it was reported that Queen Maria Terezia did not ask for unlimited independence for the new Bishop See, only that he be not a dependent of the Bishop of Eger, because Bishop Grof Eszterhazy of Eger is of a forceful demanding nature with the result of alienating people.

September 14th Queen Maria Terezia directed Kaunitz, the chancellor, to make the necessary moves in Rome to accept the Bulla.

The Pope on October 10th stated his desire to hear the opinion of Bishop Grof Eszterhazy of Eger.

Then Queen Maria Terezia staunchly protested against the delay, and openly told the Papal Nuncio that she would take the ultimate step relative to this matter.

The Papal Nuncio quickly notified the Pope of Queen Maria Terezia's intentions.

Five days later, November 6th, Queen Maria Terezia advised the Pope of her intentions. By this time the Pope had received the report of the Papal Nuncio.

On November 17th the Pope agreed to give Munkacs clergy and its people their own Greek Rite Bishop with full powers.

Upon the reception of Queen Maria Terezia's letter, the Pope on November 24th notified the Queen of his intentions relative to the Munkacs Eparchy.

The first two Bishops of the Munkacs Eparchy enjoyed full Episcopal power.

Bishop Bradacs Janos (1771-1773) and Bishop Bacsinszky Andras (1773-1809).

November 24th, 1770 Pope Clement XIV, notified Queen Maria Terezia, that he is ready to establish canonically the Munkacs Eparchy, i.e., the Vicariate would become an Episcopal See enjoying autonomous power.

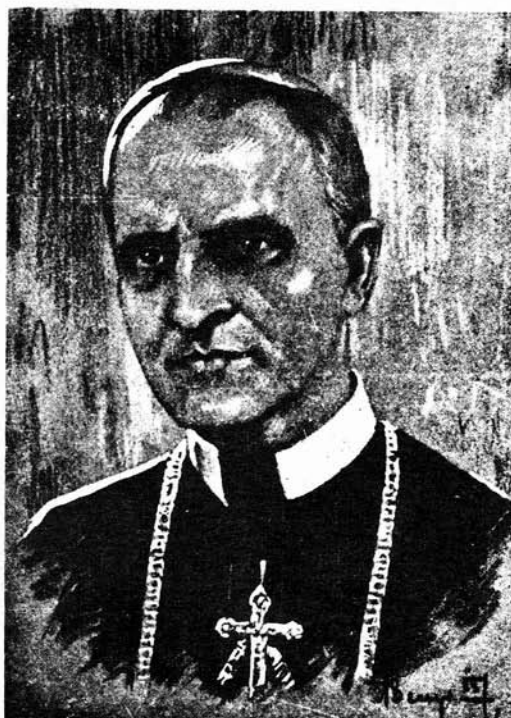
There were some points in the document to which the Court of Queen Maria Terezia objected:

1. The Holy See and the King have the same rights over the Episcopacy of Munkacs as they have over all the others in Hungary.

2. The city of Munkacs is proposed as the Episcopal See, but not elevated to it, which excludes even the shadow of doubt regarding the rights of the Pope or the King.

3. The benefice is precisely written according to modification.





BISHOP PAUL P. GOJDICH, OSBM.  
(1888-1960)

4. There is nothing mentioned about the right of appointment and establishment of the Munkacs Eparchy similar to other Episcopal Sees.

5. The rights of the Munkacs Bishop are stated in detail in the territory of the Eger Diocese surpassing all the Uniates. The Bishop of Eger may not interfere in the rights of the Munkacs Bishop and vice versa.

6. The Propaganda de Fide Congregation formulated the decrees, with precise directives to the new Bishop, and only those matters are to be upheld which are not contrary to the new Decree. The new Bishop is to strictly adhere to and uphold the Decree. (173)

In the fourth paragraph, it is clearly shown that the Holy See's desire was to include the former practice of establishing new benefices by the appointment of the King, as it was done at the Greek Rite Fogaras Episcopal See in Transylvania (Erdely).

Vienna protested this point. It was also noted that the Holy See in its new Decree agreed that the King appoint the Munkacs Bishop, as he did appoint the Latin Bishops. This differs from the appointment of the Greek Rite Fogaras Bishop.

The cost of the erecting Bulla of September 19, 1771 was 4000 Florins. Queen Maria Terezia issued an order to pay the cost from the State Treasury instead of the Bishop, which bill was sent by Cardinal Albani to the State Treasury of Hungary October 18. On October 23rd the Holy Council's instructions were to send a copy to the Prince Primate of Esztergom, and if there was a vacancy to the Esztergom Chapter and one to Bishop Bradacs.

In reference to Bishop Bradacs Janos, in 1764 Bishop Olsavszky Mihaly recommended his appointment to Queen Maria Terezia as his coadjutor Bishop with the right of succession, to prevent Bishop Grof Eszterhazy from

nominating a Vicar of his choice. Queen Maria Terezia delayed the nomination. After the death of Bishop Olsavszky November 6, 1767, Bradacs Janos was nominated, and approved by the Pope on January 27, 1768.

Pope Clement XIV on November 12, 1770 expressed to the Queen his approval and confirmation of the establishment of the Episcopal See of Munkacs with the request that the Queen recommend a candidate for the Episcopal Office.

Queen Maria Terezia on January 6, 1771 appointed Father Bradacs Janos whom the Pope approved and confirmed after much difficulty. Bishop Bradacs Janos was the first Bishop of Munkacs with full Episcopal power. Regretfully, a short time later on July 4, 1772 he passed away to his eternal reward. Following his death the Queen appointed Father Bacsinszky Andras and on March 8, 1773 the Pope approved and confirmed the appointment.

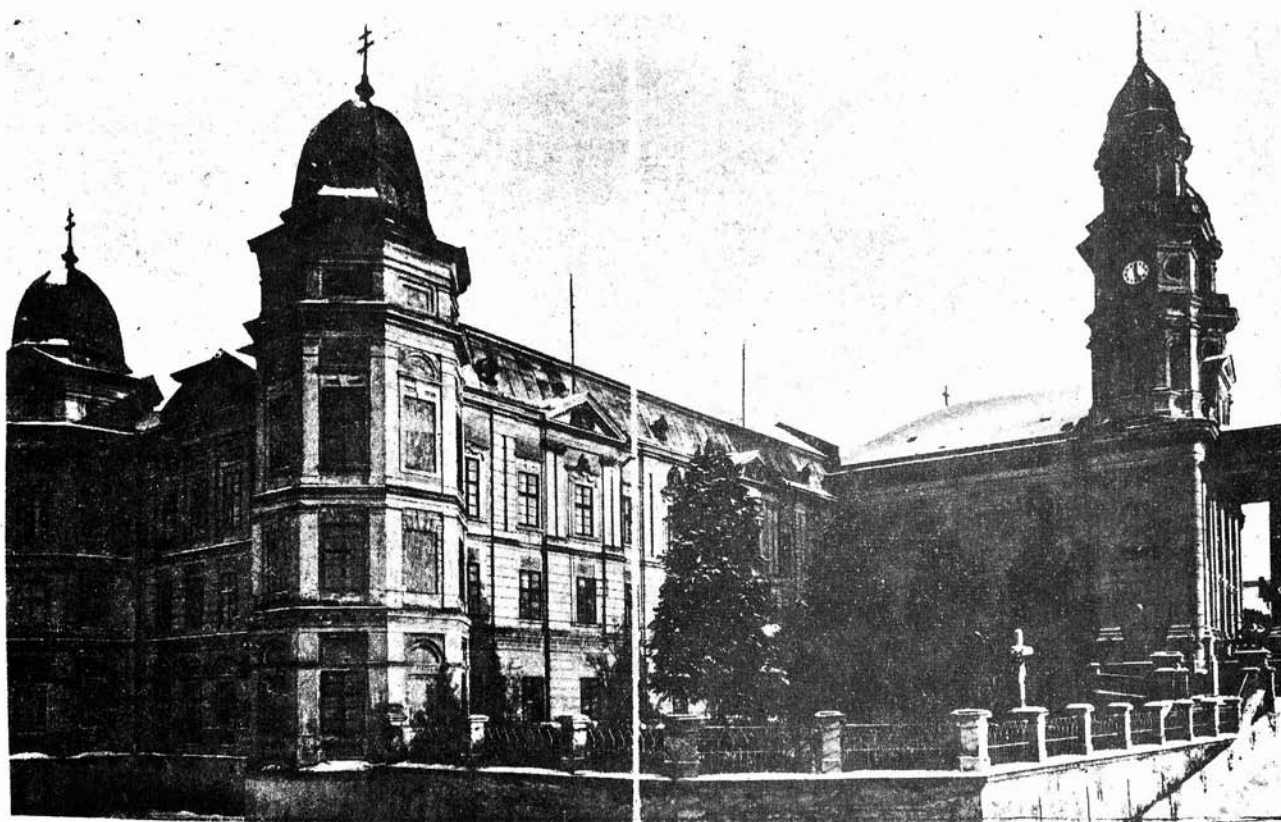
History noted that Bishop Olsavszky set the stage for the foundation of full Episcopal Power which the Munkacs Bishops were to enjoy, and it was further developed by Bishop Bacsinszky Andras with great and fruitful success. (174)

Queen Maria Terezia was grateful to the Uhro-Rusins for their ardent support. The Uhro-Rusins had many times expressed themselves before the Queen especially in time of need, that they will always be ready to defend Her Majesty with their blood if necessary. "No sacrifice will be too great for us, when Your Majesty will turn to us for help."

Queen Maria Terezia well remembered these sincere and goodwill words of the Uhro-Rusins, always being ready to help the good people.

## THE CONSEQUENCES OF THE UNION WITH ROME IN HUNGARY AND POLAND

The clergy were very happy with the Union with Rome, because they became equal with the



The Greek Rite Catholic Bishops Residence and Cathedral Church in Ungvar 1772 - 1949



Ex opere musivo in Basilica S. Pauli  
Romae

**CLEMENS PP. XIV**

(19,28.V,II.176 — 22.IX.1774)

**ariminensis**

(Vincentius Antonius Ganganelli)

Latin Rite Clergy, having the same rights and privileges

The hour of disappointment came very soon, concerning religious and national questions. Day by day they became more and more oppressed. While Bishop Parthenius was living the conditions were not too bad, but when he died, his influence was gone, the Rite and the nationality began to decrease. This can be proven by statistics, showing the increase of the Latin Rite and the Hungarian nationality. True, this was not done in a few days by force, time did its work through the allurements of the Latin Rite, destroying the Rusins and their Rite and not permitting it even to grow.

Where there is no nationality, there is no nation; where there is no political religious life, there is no nation. In this period the Rusins were not considered as nationals up to the time of Emperor Leopold II. They had no one in Parliament to represent and to defend them in case of necessity. The blame is placed on the Union with Rome. The Rusins became Greek Rite Catholics, consequently the Latin Rite representatives claimed to represent all the Catholics regardless of nationality.

All this was contrary to the agreement, the contract made with Rome to equal with the Latin Rite, having the same rights and privileges. (175)

The denationalization and the oppression of the Rite was done publicly by the Latin Rite Hierarchy, who stated let them become beggars and then they will become Catholics of the Latin Rite. In the XVIth century the Archbishop of Esztergom would not admit this publicly not to scandalize the people, saying instead that these words concerned the Protestants, but in reality, he meant the Rusins.

174. ARCHIVES OF BISHOP OF UNGVAR.  
Have the appointment Bulla of Bishop Bradacs  
Janos and Bishop Bacsinszky Andras.

175. MESZAROS KAROLY. Op. cit. p. 119

The Union therefore did not bring betterment to the Rusins, it only made them stepchildren in the Catholic Church, losing their Rite and the ancient foundations, which were taken over by the Latin Rite Hierarchy.

In the period of SS. Cyril and Methodius and later on in about 1204 after the Tatar invasions many monasteries and foundations of benefice were simply taken over by the Latin Rite Hierarchy. Justice would demand that if you deprive the Rusins of many of their rights at least do not take away from the Foundation benefice. Such injustice had driven the Rusins back to Schism. This fact can be proved in the diary of Bishop DeCamelis, which states that at the end of the XVIIth century there were Greek Rite parishes in Debreczen, Szolnok and Heves County, Even the Eger Diocese, and after the death of Bishop Bizanci they too returned to Schism. The same conditions prevailed in Szepes County. (176)

Still, in 1701 Bishop DeCamelis, Jozef made his canonical visitation, so did Bishop Blazsovszky, Bishop Bizanci and Bishop Emanuel Olsavszky who reminded them to be faithful to the Greek Rite. These people of Szepes County in 1787 petitioned the authorities to be placed under the Administration of the Munkacs Eparchy. (They were under the Esztergom Diocese.)

From Bishop DeCamelis to Bishop Bacsinszky, the Bishops of Munkacs were only Vicars of the Eger Latin Rite Bishop, a status, which humiliated the Greek Rite.

Before the Union they were independent, no one interfered in their administration. As soon as the Union was accepted, pressures came one after another, putting a burden on the Greek Rite, especially in matters of marriage. Yes, the Greek Rite became a serf of the Latin Rite

176. BALUGYANSZKY ANDRAS. Eghazi 'Tortenetirat'. p. 482

Hierarchy. Who would not be disturbed to see such an anomaly, that for centuries the Greek Rite Catholic people paid tithes to the Latin Rite Bishops and not to their own Bishop. All this was done during the feudal times, that the poor Rusin people had to pay even the Judges of nobility and their help, who in return did not protect them nor did they speak for their betterment. (177)

Bishop Bacsinszky Andras in 1802 tried to stop this great injustice, but failed. The Greek Rite clergy did not even collect their clergy stipend congrua which was guaranteed to them by the Government.

When Bishop Taraszovics in 1847 requested the rights of the Greek Rite clergy, Bishop Ham Janos of Szatmar, Latin Rite, opposed the request.

The Greek Rite was oppressed in Hungary, but not as much as it was in Poland, where the Parliament in 1717 gave out the following inhuman order to destroy the Greek Rite Catholics all together. (178)

The order is as follows:

"..... It is the patriotic duty of all who consider themselves Poles to learn to despise and to persecute the Greek Rite, to use every means in their power against those who follow it, annihilate and destroy them by means of the severest repression. So much the more, because of the similarity of the Ruthenian (Rusin) Rite to the Russian practice. Because these would rather adhere to Russia and weaken our state. I would favor the following practices. Employ none of the noblemen in public office, whether they are Uniates or schismatic, particularly if they are schismatic. Furthermore Poles should never mix, associate with Ruthenians in society. Should chance bring them together they should avoid conversation, avoid their person, never descend to friendliness. In this way they may be

177. MESZAROS KAROLY. Op. Cit. p.

178. MESZAROS KAROLY. Op. Cit. pp. 123-127

induced to deny their Rite, to give it up, to act as though they had never been Ruthenians (Rusins).

Rich landlords of the State should never employ Ruthenians (Rusins) especially not for such work as they are trained to perform, unless they can hope that they will abandon their Rite. In this manner, if they persist in their blind adherence, they will of necessity become so poor that they will be lost to the State or will be compelled to change their religious practices.

Although the majority of the Ruthenians (Rusins), especially in cities built by the Russians, have beautiful property, you must so act that they will quickly become poor and stupid; that they do not get any money or help.

The best way of effecting this is to have the landlords in these cities rent their property to the Jews, who, with their masterful craftiness, would gather all the profits and torment the Ruthenians (Rusins) with all kinds of exactions. In some of the cities, on the public estate and especially in the small towns, the local officials should compel the Ruthenians (Rusins) to do the most difficult jobs. In large cities, on the other hand, besides bringing in the Jews, Roman Catholics should be employed for all offices of merit. Public ordinance should be announced in Polish, never in Ruthenian (Rusin) language.

With reference to the Rusin-Ruthenian priests and bishops, who are rather difficult to break, the following practices should be observed: Bishops should not be publicly installed for all to see. Priests should be so degraded that they will not be able to hold their heads, much less carry them on high. In the election of bishops, who are ranked as nobles let such a person be chosen who is a relative to some noble Roman Catholic family, so that the property he may accumulate during his lifetime, will be given to Roman Catholic heirs. Deny the Rusin bishop his seat in the Parliament and his vote, so that he may have no influence whatsoever.

Let more influential Polish Bishops make it their duty to see that the Rusin-Ruthenian bishops, by order of the Pope, are governed by them. In this way through frequent contact, appearance and the visitation of churches the Rusin-Ruthenian will become accustomed to the authority of the Roman Church and will be inclined to a change of Rite.

As in the past, so in the future, strive to see that the village priest is generally uneducated. From this ignorance will come a lack of understanding of the principles and laws of their Rite and the reason why they belong to the Greek Rite. Thus they will be unable to explain how and why it is true and right, nor the purpose of their Rite and will not be able to claim their people nor resist them with prudence when they are compelled to embrace the Roman Rite.

A strict order must be given that Rusin clergy do not share in any benefice whatsoever. Further, where they do function they must live at their own expense, obtain their own land and support their own families.

The Bishops will so arrange that they be paid as little as possible for their administration of the Sacraments, nor should they be allowed to receive oxen, horses, cows, pigs and such other articles of property as they are accustomed to receive from their people. Under no circumstances can the children of priests be allowed to inherit, as so far they have been allowed. All their offenses, rights, claims and causes are under the jurisdiction of the village authority and any resistance should be punished in the most severe fashion. Public notice must be given as to which son will inherit the priesthood of the father. He also is to be free. The others, as bond servants, are obligated to every type of bond service. They may live not in the cities, but only in villages, which they may never leave. Nor may they change their dwelling nor their position as bonded servants. Sons of priests who are preparing in school for the priesthood must

be held under the strictest discipline. If they are found unfit their case must be examined and then punished. Under such circumstances, he that is unfit for another career must be lined up for a fief's position. While they are continuing their education all means of irritation should be used in the school. Persecute them. Make it difficult for them. Teach religion in such a manner that they will be led to believe that the Roman and Greek religion are the same and that a change is not a sin, but a gain.

Should some become educated and cannot be persuaded not to become priests, they should be advised, by all means, to remain celibate, because they should be told, celibates are more respected and have more privileges. It may be arranged in this way that the people will be left without clergy as their spiritual advisers and of necessity will turn to the Latin priests. Because the Russian race has no outstanding class who would have the right to go to school then celibate priests will die out and we shall lose this touchy class. The personnel of the church, left to themselves, cannot remain without Latin priests. Once they are accustomed to them, with blind piety they will idolize and honor them as their own, and in a short time they will not even feel that they are Roman Catholics and no longer Greek Catholic.

As far as circumstances permit the children of the peasants should be without education. Through political influence the Rusin people should be forced to quit their church, to make their religion and clergy unpopular. Of these not only should all kinds of scandalous, unpopular and dishonorable tales be spread, but in secret, evil and rebellious documents should be published, written under their names and on these pretexts they should be complaining of cross-examination and persecuted.

In an especial manner, so as to make them ashamed of themselves, they should be ensnared in conversation, publicly and privately their way

of life should be abused, their ignorance in public ecclesiastical affairs ridiculed. As a consequence the clergy and people will be irritated, will be ready for revolution, especially in the Ukraine in Poldovia and Volchynia, so as to be attacked by armed forces and destroyed as a punishment. They can then be driven out and their places taken by Poles. In such fashion the Poles will break and destroy this element which is eating the vitals of the state, acting as a poisonous dividing force. In recovering the necessary liberty, this unity of religion and patriotism will give strength to our people, in strength victory, in reputation a lasting future...

Such recommendations were utilized in Poland to suppress the Greek Rite. On the other side of the border in Russia, though not so systematically and politically, but with the same type of impatience the Rusins who fostered the Greek Rite under the supervision of the Roman Church were persecuted.

Poland whose sons, nobles and people expressed such hatred in these provisions plunged into a political grave after these prescriptions, was unable to adopt the practices mentioned here, but Russia, with iron-handed severity used them against the Uniate Catholic Rusins-Ruthenians. The Czar's journey to Rome and his excuses to the Pope speak clearly of these persecutions and the restrictions laid on the Rusins between 1840 and 1846. Thanks to the Providence of God, the ideals of the new era lent such strength that religious and sectarian prejudices were overthrown. Tolerance, brotherly love and the holy warmth of freedom were stirred up and even in schismatic Russia more brotherly affection was generated towards the Catholic Rusins in Poland. (179)

### THIRD PERIOD FROM 1772-1922

Bacsinszky Andras (1772-1809) was born in Venetina, Ung County. His father was a parish priest in this village. He was educated in Ungvar and in the seminary at Nagy Szombat (Trnava). He was unanimously elected as Bishop of Munkacs after the death of Bishop Bradacs in 1773, and was approved by Pope Clement XIV and consecrated in the Emperor's Chapel, by Bishop Bozsicskovics Basil of the Koros (Krivevac) Eparchy.

Bishop Bacsinszky Andras was extremely successful in his episcopal work and elevated the Eparchy both morally and materially. He received the Jesuit Monastery and church in Ungvar and made this his residence. He renovated the church to adapt it to the Greek Rite and then made it his Cathedral. He also received the Fort of Ungvar and established his seminary there. He obtained stipends for the maintenance of both the seminary and its professors. All of this was granted to him and the Eparchy by Queen Maria Terezia.

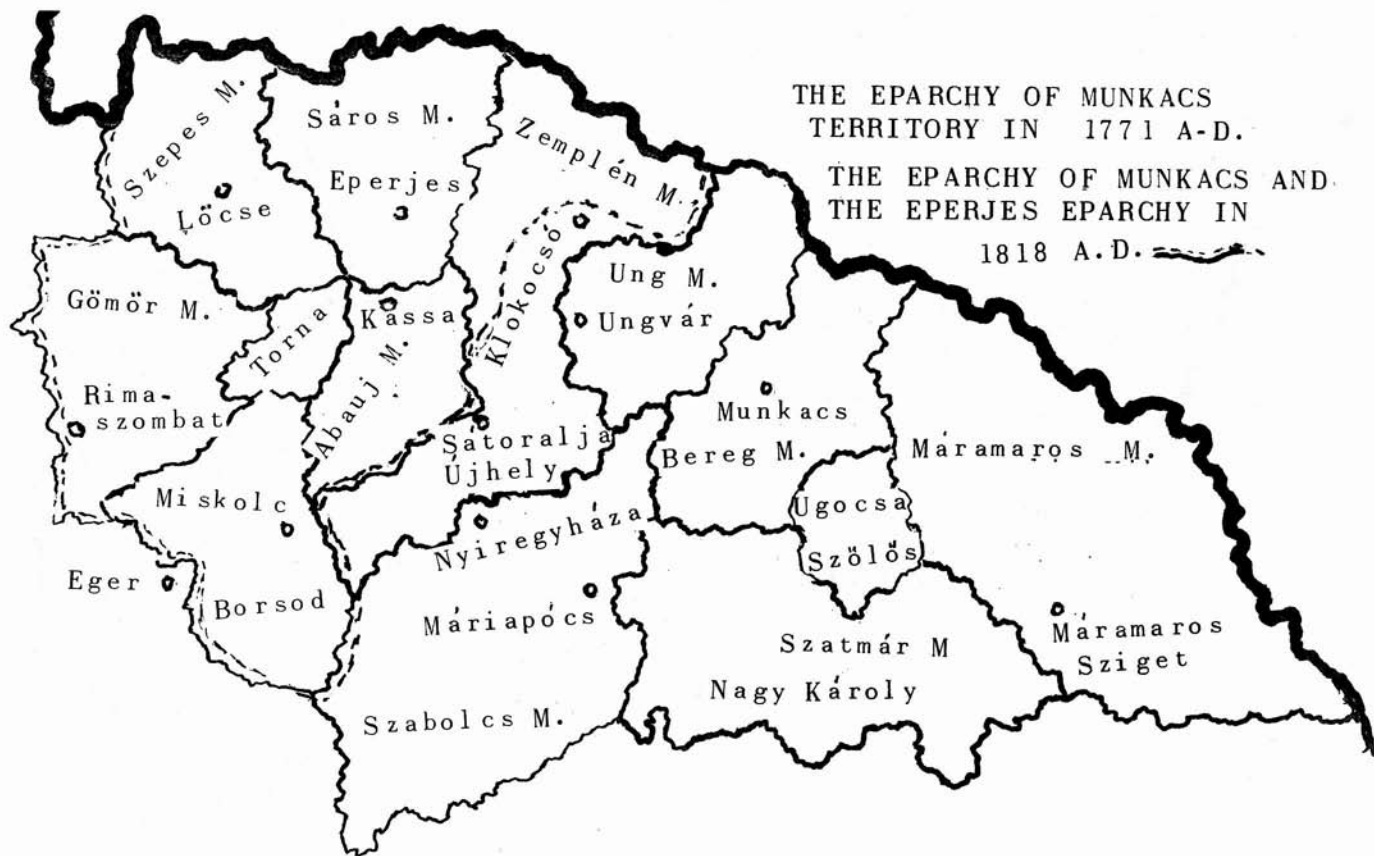
To better administer the large Eparchy, Bishop Bacsinszky established a separate Vicariate in Maramaros Sziget, Maramaros County; another one in Szatmar, Szatmar County; and the third in Kassa (Kosice), Abauj County. The Vicariate of Kassa was eventually transferred to Eperjes (Prešov), Saros County.

Bishop Bacsinszky Andras was no doubt one of the greatest heads of the Eparchy of Munkacs. He died on December 19, 1809, and was buried in the Cathedral Church.

After the death of Bishop Bacsinszky Andras and until 1816, the Eparchy was without a Bishop. It was during this time that the Eparchy of Eperjes (Prešov) with its 194 parishes, was in the process of being established. Vicars were then in charge of administering the Eparchy. After the division of the Eparchy, Tarkovics Gyorgy became the Bishop of Eperjes.

THE EPARCHY OF MUNKACS  
TERRITORY IN 1771 A.D.





We must also mention Bishop Bradacs Mihaly (1809-1814) who served as Bishop Bacsinszky's auxiliary Bishop. After the death of Bishop Bacsinszky, Canon Kutka Janos became the Vicar General and only after his death in 1812 did the Chapter elect Bradacs Michael as a Vicar General. Tarkovics Gyorgy succeeded him as a Vicar General.

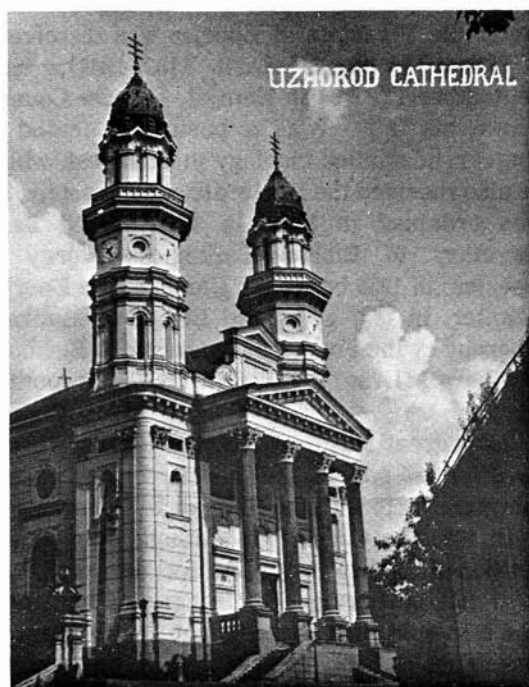
Pocsi Elek (1816-1836). After the division of the Munkacs Eparchy and the establishment of the Eperjes Eparchy, he became Bishop. As a result the Vicariate of Eperjes was dissolved.

Bishop Popovics Basil (1837-1864), born September 12, 1796 in Komjat, Ugocsa County, where his father was a pastor. Educated in Ungvar, he studied theology in Budapest, where he also received the Doctorate of Philosophy. He was ordained in 1820. In 1822 served as a secretary to Bishop Tarkovics György of Eperjes; in 1835 became a Canon of the Eperjes Chapter. In 1837 appointed Bishop of Munkacs Eparchy by the Pope, was consecrated Bishop in Lemberg (Lvov), Galicia, by Metropolitan Levicky.

As a great Rusin patriot the Bishop worked hard for his people, and his hard work caused many conflicts with the Hungarian Government.

In 1863 the Greek Rite Catholic Hungarians petitioned Bishop Popovics for permission to have Divine Services in Hungarian language. The bishop in turn sent this petition to Rome in November 11, 1863. A reply came in the negative. He died on October 19, 1864 in Ungvar, and was buried in the Cathedral Church.

Bishop Pankovics Istvan (1867-1874). Born October 29, 1820 in Velejte, Zemplen County, where his father Peter was a pastor. He was educated in Ungvar and Nagy Szombat (Trnava). Ordained August 27, 1851. He soon became an instructor of children in a nobleman's household. After the death of Bishop Popovics, he was appointed a Bishop of the Munkacs Eparchy, and consecrated May 5, 1867. During his term in office, many churches and schools



were built in the Eparchy. He also tried to introduce the Gregorian Calendar, but failed, due to serious opposition, and the Calendar question was dropped.

Being an enthusiastic Hungarian in 1873 he established the Hajdudorog Vicariate for the Hungarians. Bishop Pankovics died August, 1874.

In 1874 Father Joann Duliskovics compiled a very valuable historical book: "ISTORICESKIJA ČERTY UHRORUSINOV". Bishop Pankovics Istvan forbade Father Joann Duliskovics to finish his historical work, and in 1874 to top his order, even punished the good man, good priest for his work, (180) which did not please the Bishop. Why did Bishop Pankovics stop the historical work? Because, he did not want Father Duliskovics to write about his policy of Magyarization, and how he was destroying the Rusin language of the people for whom he was appointed Bishop. A shepherd always defends his flock, but not Bishop Pankovics and others who were interested more in politics than the good of the people, whom they were to lead, instruct and built up their future.

History tells us about many such leaders, to instruct us, not to follow such personalities, because sooner or later their work, deeds, will appear on the pages of history and this work will be condemned.

There are also certain leaders of people, who speak about customs, traditions, heritage of the people, but do not name the child by its name. What can people expect from such leaders, who neither think nor feel or keep the nationality and customs of the people entrusted to their care.

A historian must purge himself of shame, hard feelings, unpleasantness even if it is painful, etc., to deal honestly with history.

180. KONDRATOVIC IRENIJ. "Ist. Podkarpatskoj Rusy" Uzhorod, 1930, p. 92.

Alexander Duchnovich said: "Not to know what happened before our birth, is to remain an infant". Infancy is a political slavery which no one wants. Even God did not want us to be slaves, giving us a free will. Let us learn from the past to have a better future.

Bishop Pasztelyi Janos (1875-1891). Born May 8, 1826 in Velejte, Zemplen County; his mother was the sister of Bishop Pankovics. Educated in Ungvar, ordained in 1849. Became a Vicar of Maramaros County and a member of the Hungarian Parliament. Appointed a Bishop of Munkacs Eparchy March 15, 1875. During his office, the Magyarization was spreading very strongly. Died in March 24, 1891.

Bishop Firczak Gyula (1891-1912) Born August 22, 1836 in Hudl'ovo, Ung County, where his father Basil was a pastor. Educated in Ungvar, Theology in Vienna, where he received a Doctorate. Ordained September 26, 1876, and in 1887 became a member of the Hungarian Parliament, speaking several European languages. In December 17, 1891 became a Bishop of the Munkacs Eparchy. During his office the Bishop held two Synods; in 1891 and in 1903 to strengthen the faith and great love for the Greek Rite. Died on June 1, 1912.

Bishop Papp Antal (1912-1924). Born November 17, 1867 in Nagy Kallo, Szabolcs County, where his father Antal was a pastor. Educated in Ungvar, Locse, Theology in Budapest. He was a Hungarian national, but always chose his consultants and advisors from among the clergy who were great defenders of the Rusin people and their language. He himself spoke poorly in Rusin, but always tried to please the Rusins and spoke to them in the Rusin language as best as he could. On July, 1924 Rome transferred him to Miskolc, Hungary, where he became an Apostolic Administrator of the Miskolc territory. The Bishop himself petitioned Rome for his transfer, not willing to take a pledge of loyalty to the Czechoslovak Government. He died December 24, 1945 in Miskolc.

complaints, gave them directives and tried to harden them in their faith. In many places he met with the clergy also, advising them about the serious situation and inspiring them to preach the Word of God.

In the beginning of 1946 a Synod of Lvov was held, liquidating the Union with Rome in Galicia. Pamphlets were written about the Union by Rev. Dr. Gabriel Kostelnyk and Rev. Vladimir Rosovic, which were spread throughout the Munkacs Eparchy. In this pamphlet the faithful and the clergy were invited to follow the Galician Synod by joining the Russian Orthodox Church.

One evening in March, 1946 Bishop Romzsa was ordered to appear the following morning at the National Council, to discuss the affairs of the Greek Catholic Church, with a special deputy from Kiev. The Bishop was accompanied by Msgr. Alexander Chira and Rev. Alexander Punyko.

The deputy listed the accusations against the Catholic Church and the Greek Catholic Church, denouncing the bishop and the clergy as the enemies of progress and communism. The Communists hoped to force the Bishop and his companions into repentance, by renouncing their alliance with a foreign Church, and recognizing the Patriarch of Moscow.

Finally the Deputy openly informed Bishop Romzsa that the existence of the Greek Catholic Church in the USSR, was illegal; therefore accept freely the Orthodoxy, or you will be forced to do it. The good Bishop replied "I will rather die than do that".

The Communists realizing that they could not break the fearless Bishop Romzsa, they planned his liquidation. On October 26, 1947 Bishop Romzsa blessed the church in Lavka, Bereg County. The following day accompanied by two priests was returning to Užhorod, when an armored military truck plowed into the horse-drawn carriage of the Bishop. The people later found Bishop Romzsa and his companions lying

in the ditch injured. They took them to the Munkacevo Hospital. Here they soon began to recover. However, the Basilian Sister who took care of Bishop Romzsa was replaced by an unknown nurse. On the morning of November 1, 1947 Bishop Theodore Romzsa was found dead. He was poisoned in the Hospital. -- (182)

### **THE SHORT HISTORY OF THE MUNKACS EPISCOPAL LIBRARY**

Although no document can be found as to the Library's foundation, there are some sources which note, that in the Ungvar territory the Episcopal Library was the only Library. At a meeting on September 28, 1775 the Vice-regent, Lord Lieutenant of the Committee of Education proposed that the Episcopal Library should be opened to the nobility, because there were no books available except the ones in this Episcopal Library. Since then over almost two hundred years passed and history reveals to us that from Eperjes (Prešov) to Sarospatak, and from Szatmar to Maramaros Sziget there was no library only the Episcopal Library of the Munkacs Eparchy.

We may say that the Episcopal Library was established in August 1775, when Bishop Bacsinszky Andras combined a Bishop Olsavszky Emmanuel's Library with the Jesuit Fathers Library of Ungvár. When these libraries were established, no one knows.

We know that Bishop Elszavszky Emmanuel became a Bishop of the Munkacs Eparchy March 12, 1743, and died November 5, 1767. During his 24 years as Bishop, he established the Seminary at Munkacs and also the Cathedral Church. In the first two years of his episcopacy

182 PUNYKO ALEXANDER. Op. cit. pp 15, 16  
Slivka John. "The Munkacs Eparchy"  
manuscript

Bishop Olszavszky Emmanuel visited all the parishes in the thirteen Counties: 1. Szepes, 2. Sáros, 3. Gömör, 4. Torna, 5. Abauj, 6. Borsod, 7. Zemplen, 8. Szabolcs, 9. Ung, 10. Bereg, 11. Ugocsa, 12. Szatmár, 13. Maramaros. In Szatmar and the Transylvania territory the Bishop re-united many Roumanians to the Catholic Church, who had become schismatics, dissidents. With the growth of the Eparchy the income also grew, and having financial support he was buying books to build up a library.

On September 21, 1763 Bishop Olsavszky Emmanuel made his will (testament) in which he does not mention his library. However, he had two other Wills made, in 1762 and 1767, in which he mentions the library.

Yes, the good Bishop at times deprived himself of many things of life and bought books for the library, because his predecessors did not leave him books.

It is unbelievable that no books were left to Bishop Olsavszky Emmanuel, because since 1458 (i.e. over 300 years) there were bishops in the Munkacs Eparchy. How then is it, that no books were left? To uphold the above statement: we note that in a Letter of complaint 1597 against Rakoczy Zsigmond it is stated that Bishop Basil of Ardanhaza and his fellow monks took with them from the Monastery: oxen, sheep, cows, horses, spoons, silver chalices and other movable property. (186)

Furthermore in 1642 at the Second Bereg County investigation, the witnesses testified, that as many times a Bishop was forced out of the Monastery, movable property was transferred to the Fort. True, the 1597 Letter of Complaint, nor the witnesses of the investigation

186. HODINKA ANTAL. "A munkacsi Gorog Katolikus Puspokseg Története". p. 683. Primate Kutassy of Hungary wrote in 1597 September 3. Every movable property was taken by the Order men when they left.

do not mention books among the moveable property, but if we could find books, manuscripts in poor village churches, then we certainly could find some books among the Bishop's belongings.

It is a pity that we have only two records of Episcopal books. Will of Bishop Blazsovszky György of December 20, 1742, in which he says: "My confessor may take as many books of mine as he wishes, also give some books to Father John which he needs and the books of Rakovecky are to remain in the Monastery. (187) The will did not say who Father Janos (John) was and Rakovecky, nor which Monastery it speaks of. Most probably it speaks of the Kis Berezna Ung county Basilian Monastery books and Father (John) Janos, who was Rakovecky and in which Monastery he was, it does not state. The only thing is known that during an epidemic Rakovecky moved from Munkacs to Kis Berezna Monastery, where he died. (1686 or 1693?)

The second information about the Episcopal Library is found in a book (Munkacs Cathedral Library remnant) where the names of Bishops are listed and is on the last page of the book dated 1741, February 13th. (188)

The above note was made only, because Bishop Olsavszky Emmanuel said that neither his predecessors, nor anyone else left any books to him.

In 1751 Bishop Olsavszky Emmanuel was ordered by Queen Maria Terezia, to leave the Munkacs Monastery and move to the city proper and live there. The question is: Did he take with him the books of Rakovecky and the Cathedral Library or not?

Bishop Bizanczy made two contacts with the Basilian Fathers. The first one was made April 10, 1716. This was a two-sided contract, forced upon him by Bishop Erdödy of the Eger Diocese, to renounce all the rights to property. The

187. DULISKOVIČS J. Op. cit. Vol. III, p. 124

188. DULISKOVIČS J. Op. cit. Vol. III, p. 126

second contract was made in February 16, 1729 (189) with the Basilian Fathers stating that all the property belongs to the Basilian Order and not to the Bishop.

Therefore Bishop Olsavszky Emmanuel can rightly say that his predecessors did not leave any books for him. Bishop Olsavszky in order to protect the books from destruction and loss, made the following agreement with the Basilian Fathers of Pocs: (190)

1. The Basilian Provincial and the Fathers of the Order are to guard the books in the Monastery.

2. That the validly appointed Bishop and his co-workers may have use of the books or borrow them with the knowledge of the Basilian Provincial.

3. The Order members may use the books with the Provincial's knowledge, even in their rooms.

4. The Eparchial seminarians studying in Nagyszombat (Trnava) may use the books with the knowledge of the Basilian Provincial and the Bishop. They may take them home too, giving a promissory note, that a lost book or books will be replaced.

5. According to the above provisions, his cousins John and Mary may also have use of the books.

6. The borrower obligates himself, that the book will be returned. Generally it is understood, that no one will be denied the use of books who wishes to learn.

Bishop Emmanuel wished to spend his last years in Pocs, but God had other plans for him, but he was buried in Pocs, i.e. Mariapocs, Szabolcs County.

When Bishop Olsavszky Emmanuel built the Seminary and the Cathedral church he changed his will and in 1767 he willed his library to the

189. DULISKOVIČS J. Op. cit. Vol. III. p. 126

190. HODINKA ANTAL. Op. Cit. p. 687.

Cathedral and Seminary, where the books were to be used by the Bishop, the seminarians and by his cousins.

History is a teacher of life. All things are to be done in the proper form and order, named and dated to supply sources for the future generations. As in the past the people were forgetful, their thoughts ran away with them and instead of putting them down in black and white to stay, the word flew away, but the script remained. Such carelessness is seen even today. How many organizations, institutions do not have their history put down in black on white? They had no time for the Minutes of the occasion, institution, organization.

#### THE HISTORY OF THE AUTHENTICITY OF THE MIRACULOUSLY WEeping THEOTOKOS ICON OF MARIA-POCS. 1696

Two hundred and seventy-eight years ago (in 1974) Pocs, Szabolcs County, Hungary, was a little village in the midst of little pools, puddles, surrounded with bushes as a little bird's nest in the Nyirseg. For the dwellers' spiritual need, the center was the little wooden church, which was in the middle of the village. It was built for the Greek Rite Catholics, named as St. Michael the Archangel Church. This little wooden church stood until 1715, when Bishop Olsavszky Mihaly, Greek Rite Catholic Bishop of Munkacs Eparchy built for the Weeping Theotokos, the Virgin Mary of Pocs, a large stone church to accommodate the pilgrims, who came to pray and petition the Weeping Mother of God to intervene for them to obtain the grace of God for their many needs.

When was the little wooden church built, no one knows, there are no records of its erection. The iconostasis, which divides the Sanctuary, most probably was built when the church was erected. These people were poor, but built a home for God and an iconostasis; they did not say: "our finances will not permit us to build an

iconostasis." The iconostasis has its purpose in the Greek Rite regardless of cost, we will have one, and they had one. The icons on the iconostasis were painted on wooden boards. One of the four main icons is that of the Theotokos – Bohorodica, the Blessed Virgin Mary, Mother of God.

During the occupation of Hungary by the Turks, which lasted for 150 years, the Country was destroyed. This was followed by the strict oppression by Austria. The suffering people of Hungary one day arose from their slumber; who are we to trust? We cannot trust other nationalities, foreign kings. In their distress they turned to the Heavenly Queen, the Theotokos-Bohorodica for Her protection, praying: "Where mankind cannot help, Your power do not break; help us now O Mary".

Behold in 1696 the Blessed Virgin Mary, Theotokos, choose this little wooden church of Pocs, where Her image on the iconostasis adorned the iconostasis and the church, and the devout children prayed for her intercession, to be near her children.

In 1696 on November 4, a Sunday, a miracle was seen. The icon of little value, the image of the Theotokos, painted on a wooden board, began to weep. This weeping icon, made the icon a miraculous icon and its church a place for pilgrims, where in the past 278 years devout pilgrims travelled by foot from distant villages and cities, to see the miraculous icon of the Theotokos and seeking consolation, help and devoutly believing in the power of the weeping Theotokos.

#### WHAT HAPPENED IN POCS AND HOW?

On Sunday, November 4, 1696, during the Divine Liturgy in the Greek Rite Catholic Church in Pocs, Szabolcs County, Hungary, a fifty-year old Eory Mihaly, a farmer, saw the weeping of the Theotokos icon for the first time. As the tears were rolling from Her eyes, he did not believe his

own eyes, saying to himself, maybe I do not see well. Soon he called the attention of the piously singing Molnar Janos, Molnar Simon and Meszaros Matyas, who were in the 40's. They too saw the miraculous weeping, the flow of tears from both eyes of the Blessed Virgin Mary, the Theotokos. (193)

## THE KLOKOCZO CHURCH

### THE ICON

The weeping of an icon, such an apparition, never had been known. In those years the Greek Rite Rusin people living under the North-Eastern Southern slopes of the Carpathian mountains were under the authority of the Orthodox Church, then signed a Union with Rome in 1646. Yes the forgotten children of Cyril and Methodius were left alone for many many years, fell into the arms of the Orthodox Church, without their own fault, not knowing that the tie with Rome was broken, but the Theotokos did not forget about them. The devout people wished to serve God in the way of the Greek Rite. Time came when from Serbia arrived a bishop and priests, who administered in the Greek Rite to their spiritual needs, whom they accepted.

1670 At this time the village of Klokoczo, Zemplen County, Hungary, had a little wooden church where the icon of the Theotokos on the iconostasis began to weep. This was in the years of 1646, when the 63 priests signed the Union with Rome.

The news of the weeping Theotokos came also to Rakoczy Ferenc II. in his Sarospatak, Zemplin County Hungary palace. He at once sent out a Jesuit Father to Klokoczo, to find out about the fact of the weeping icon. When the apparition was proven, Rakoczy Ferenc II, had ordered a copy made of this icon of the Theotokos and took the original with his whole household from Borsi, Zemplen County (a few kilometers from

193. HODINKA ANTAL. "A Mariapocsi Kegyekpunk Hiteles Története. p. 49.

Satoralja Ujhely.) accompanied it on foot in a procession to the city of Munkacs and there he placed the Miraculous Icon of the Theotokos on the main altar of the fort church. (194)

#### MARIA POCS CHURCH AND MONASTERY

In Pocs the Theotokos icon was painted according to the Eastern style as the Theotokos holding the infant Jesus in her arms. For the first time November 4 to 19th, 1696, during the fourteen days the tears were continually flowing, so that the devout faithful held their fine linen and silk kerchiefs to collect the crystal clear glittering tears, which wetted their kerchiefs. These tears not only healed and helped the owners, but many sick people who lived far away, by touching the wetted kerchiefs.

These suffering good people saw a historical apparition of Klokocso's weeping icon of the Theotokos to reappear in Pocs, and believed that the Theotokos-Bohorodica is wishing to prove her heavenly patronage to them.

The news of the miraculously weeping Theotokos icon of Pocs moved not only the peasant people, but also the nobility, intelligentia, who flocked to the wooden church of Pocs. The first one to visit the miraculously weeping icon of the Theotokos was the Austrian General of the Army stationed in Tokay for the Tisza river territory Grof Corbelli J. Andras with his officers, and the Vice-county Lieutenant Krucsay.

Our Greek Rite Catholic Bishop Decamelis J. Jozsef in whose territory the Pocs parish was located, in the Munkacs Eparchy, did not make the investigation of the Weeping Theotokos, but Bishop Fenyessy of Eger Diocese ordered the

194. HODINKA ANTAL. Op. cit. p. 49

KRAJNYAK GAEOR DR. "A mariapocsi Kegyek eredete". Mariapocsi Naptar, 1929.

SKINTA J. STEPHEN OSBM. "The Shrine of our Weeping Mother of MARIAPOCS, N.Y. 1973. p. 44.

investigation sending out Canon Csehre Jozsef of the Eger Diocese Chapter, the Szabolcs County Archdean and Fr. Daminani Andras, pastor of the Tokay Latin Rite Church, to make the investigation. The minutes of this miraculously weeping Theotokos were presented January 2, 1698 in Eger to Pettes Andras, Archpriest, for approval by the Church authorities. Why didn't Bishop De Camelis order the investigation? Because, he was the Eastern Rite Vicar to the Eger Bishop.

This weeping icon of Pocs was to be transferred to Vienna, by the order of Emperor King Leopold I., as we believe it to be. It was placed in the St. Stephen First Martyr Church, at the entrance on the right side altar.

When the miraculously weeping icon of Pocs arrived in Vienna, it was carried to most of the churches in that city in Austria. Taking part in the procession was Emperor Leopold and the pious people of that city. The procession lasted for 36 hours, during which time the people were praying and singing hymns, and especially pleading to conquer their enemies, the Turks. On September 11, 1697 at Zenta the Hungarian Army won a great victory. This victory according to the belief of the faithful occurred because God had granted this great favor, through the intercession of the Weeping Theotokos in Pocs, the village was renamed Mariapocs. (195)

The original icon of the weeping Theotokos was copied, repainted in Barcza, Abauj County which is near the city of Kassa, when the miraculous icon was being transported to Vienna. (195A)

One copy was placed in the Jesuit Church in

195. KRAJNYAK GABOR Dr. Op. cit. Mariapocsi Naptar 1929.

195A. A. NAGY SZENT BAZIL RENDJE MARIAPÓCSON. "Máriapócs" Nyiregyháza. 1928. p. 5.

SZENTGYÖRGYI JORDÁN KÁROLY. "A Szüzanya Könyei". Stephaneum. p. 6.

Kassa, the second in the Kisfalu chapel and the third in Pócs. It is alleged that the original was taken to Vienna, Austria, where it was copied the second time. Before this miraculous icon the devout people prayed, begging the Theotokos to intervene for them and hear their petitions.

It was alleged that the original icon of the weeping Theotokos was taken to Vienna. But to our surprise, the miraculous icon when it wept in August of 1715 and in a very cold winter of 1905, was not the icon in Vienna, nor Kassa, neither in Kisfalu, but in Mariapocs.

The Archpriest of the Eger Diocese had ordered the investigation of the second weeping of August 1715, sending out to Mariapocs Fr. Lorinczy Gyorgy, pastor of Mad; Francz Matyas, pastor of Tallya, to the investigating hearings. As a result of these testimonies the Eger Latin Rite Bishop Gróf Erdődy Antal gave permission to revere, honor the icon of the weeping Theotokos in Máriapócs.

In 1715 Bizanczi György, Vicar of the Munkács Episcopal See, when he heard about the second weeping, while he was stationed in Kálló, was over taken so by the news of the second weeping, that he went to Mariapócs and built a home for himself near the church. His successor, Bishop Blazsovszky, and especially Bishop Olsavszky Mihaly, continually were striving to have a proper place for the weeping Icon of the Theotokos.

Many people were cured there miraculously. The church was built and was given over to the Order of St. Basil the Great Fathers. The two-steeped church still stands with its steeples as if it was reaching with its hands to heaven. Near it is the monastery of the Order of St. Basil the Great which for centuries served the pilgrims in their spiritual needs.

So it be, the little village of Pocs, and its church became a Basilica and a place for pilgrims of the Rusin, Hungarian, and Rumanian Greek Rite Catholic people and finally a

pilgrimage place for all, to pray and petition the Theotokos to intervene for them.

In 1776 the daughter of Grof Barkoczi Janos of Szabolcs County, was very ill and could not stand on her feet. They too went to Máriapócs humbly imploring the intercession of the Weeping Theotokos. The daughter kissed the icon and was instantly cured.

This testimony was given in writing by the girl's mother.

In the Máriapócs Basilica we may see two crutches, which were the possession of Grof Károlyi Ferenc, who out of gratitude for his miraculous cure, rewarded the Basilica and founded the monastery of the Order of St. Basil the Great Fathers in Máriapócs. (196)

There were many and many miracles performed through the intercession of the Weeping Theotokos of Máriapócs, which are not documented, and only the Good Lord knows how many more miracles took place.

#### THE EPARCHY OF EPERJES (PREŠOV)

On November 3, 1815 Emperor Ferenc Jozsef I. divided the Munkacs Eparchy on account of political reasons, and erected the Eparchy of Eperjes (Prešov).

It is known that the Union with Rome was established in Hungary. The Rusins, Roumanians and some Serbians in the XV-XVIII century escaped from the invading Turks and settled in Chorvatia (Croatia) and Slovenia. For their spiritual needs there were three Eparchies: in Munkacs for the Rusins, in Balázsfalva, Transylvania for the Roumanians, and for the Serbs, Chorvats in Körös (Krizevac).

In the remarks of Bishop De Camelis dated October 17, 1692 we find mention of a Roumanian

196. SKINTA ISTVAN OSBM. The shrine of our Weeping Mother of Mariapocs". N.Y. 1973. p. 44

monk from Debreczen, who came to the bishop to pledge loyalty for himself and his people, who were subjects to the Eparchy of Nagy Varad. (183).

The Rusins of Transylvania subjected themselves to the Roumanian Bishop of Balázsfalva when in 1721 the Pope named the Bishop *Episcopus Ruthenorum*, and only after this name followed the name *Valachorum*, *Cascianorum*, *Episcopum Rumun*, *Serb*, etc., those who used the Greek Rite in this territory of Transylvania. (184)

In the remarks of Bishop DeCamelis dated 1712, we find evidence that the Munkacs Eparchy extended from the Poprad to the Körös river. (185)

The territory of Munkacs Eparchy had 31 Archpriests with 769 parishes. This statement however is not exactly correct, because the territory of Southern Saros County, the Southern part of Zemplen County, the whole of Abauj and Maramaros Counties were not included at that time.

We must remember that there were times when religion was identified with nationality, but when the National development was stopped, the same happened to the religion; instead of making progress both regressed. The Munkacs Eparchy for a half century was a Vicariate of Eger Diocese. Finally because of the good will of Queen Maria Terezia the Munkacs Eparchy became independent, a self-governing Eparchy. The Seat of the Munkacs Eparchy was transferred to Ungvár (Užhorod). The Jesuit monastery and church in this city were given to the Munkacs Bishop, for his residence and Cathedral, the Ungvár Fort for a seminary and also land in Toplic, for the upkeep of the Eparchy's institutions.

183. BAZILOVITS J: *Op. cit.* Vol. II. p. 93

184. Wolf S. "De Vestiges *Ruthenorum* in Transylvania." Cibini 1882.

185. HODINKA NATAL. *Op. cit.* p. 587

In 1773 a Vicariate was established in Maramaros and Szatmar Counties with a self-ruling consistory; in 1778 the Kassa (Kosice) Vicariate was established embracing the territory of the following Counties: Szepes, Sáros, Gömör, Abauj, Borsod, and the Northern part of Zemplen County. Kassa became the Seat of this Vicariate. Here, we must make a note, that until 1803 there was no Latin Rite Bishop in Kassa. According to the King's Decree the Vicars were to be appointed from the members of the Munkacs Chapter of Canons.

The first Vicar appointed for Kassa, was Pasztelyi Janos, who never resided in this city. His successor was Bradacs Mihaly appointed in January 13, 1790. He too governed the Vicariate from Kőves (Kamienka) his family estate in Szepes County, to which he gave more care than to the Vicariate. These conditions encouraged the thought of the establishing of the Eperjes (Prešov) Eparchy.

When the news about the Kassa Vicariate spread, the Government began to make plans to divide the Munkacs Eparchy. This was motivated by political consideration. The Counties of Maramaros, Szatmár, and Hajdu Counties were attached to the Nagy Várad Eparchy and the Counties of Szabolcs, Borsod, the Southern part of Zemplen and Abauj Counties to Kőrös (Križevac) Eparchy. Soon the Latin Rite Bishop of Eger spoke up and demanded the Franciscan monastery in Kassa for his seminary.

At this time the Civil Authorities in Eperjes began to claim Kassa the Seat of Vicariate. The city of Eperjes offered the Minorite monastery and church for the Vicariate.

Finally, King Ferenc Jozsef in November 3, 1815 decided on the division of the Munkacs Eparchy, by establishing as Vicariate of Kassa an Eparchy. To satisfy the King on January 26, 1816 Bishop Grof Erdödy of Eger recommended two men for the office of bishop, Alexius Pocsi

and Simeon Brana a Chapter member of the Nagy Várád Chapter and for the Eparchy of Eperjes Tarkovics Gregory and Olsavszky Janos a chapter member of the Munkacs Eparchy. The Canonization - establishment of the Eperjes Eparchy was approved by Pope Pius VII on September 22, 1818.

Not to let the Roumanians interfere with these plans and to have a member of their Chapter a Bishop in the Munkacs Eparchy, the Government cut off 27 parishes from the Munkacs Eparchy and added them to the NagyVárád Eparchy. Most of the faithful in these parishes were of Roumanian nationality and some Rusins, who became Roumanians.

Persons who became bishops of the Eperjes Eparchy were always obligated to the Government. Still the majority of these men professed that a person born of one national group, will always die a member of that national group. This is a natural law, from which a person cannot escape. He may change his nationality, but history will point out his real identity. Fortunate and progressive is the nation whose sons and daughters do not forget this natural law. To change nationality, not-to keep your own, is a shameful deed and it reflects the person's

#### THE FIRST BISHOP OF THE EPERJES EPARCHY, BISHOP GREGORY TARKOVICS

Bishop Gregory Tarkovics was born in Pasika, Bereg County, November 8, 1754. His father Andrew was a Cantor, his mother's maiden name was Anna Hanykovszky. Gregory studied in Ungvar, took the philosophical course in Nagy Varad. Ordained January 1, 1779, he became a professor in the Munkacs seminary, where he taught for 14 years. In 1793 he was appointed a pastor to Dorog; four years later a pastor at Ungvar and in 1803 he became a censor of Old-Slovanic books at the University Press in Buda. After the death of Michael Bradacs, he

became the Vicar of the Kassa Vicariate and Vicar of the Chapter until the partition of the Munkacs Eparchy, by forming the Eperjes Episcopal See.

Gregory Tarkovics was a humble man, and stood far away from the vanity of the world, and lived a monk's life, and had a saying: "He who keeps silent does not quarrel, he who keeps silent, does not sin".

Alexander Duchnovich, contradicted this adage by saying: "The dog that barks does not bite, but the one which keeps silent". Alexander Duchnovich was altogether of another type, but still fate brought them together. Duchnovich after his ordination was appointed to the Chancery. He was ordained a single man, to help his widowed mother.

Bishop Gregory Tarkovics did not do much administrative work, leaving most of its work to his secretary and he spent time fasting and praying. The Eparchy received a stipend from the Government in the amount of 6000 Florints and property in Misle, Abauj County, and the Chapter a property in Brestov, Saros County. But the Primate of Hungary appropriated these properties for the upkeep of his seminary, an action approved by Hungarian Government July 7, 1820. Instead of these properties, the Eperjes Eparchy received Lichnic and Veres Kolostor in Szepes County and Varano and Kolbas, Zemplen County. This property was divided into three parts, for the Bishop, the Chapter and the Cathedral.

Bishop Gregory Tarkovics befriended Canon Kovacs Janos, and the library of the Eperjes Eparchy must be credited to this friendship. Canon Kovacs Janos donated his Library May 1, 1819, and September 19th gave a monastery gift of 1000 Florints to buy new books. The following year he again donated 500 Florints. In 1820 he made a promise to donate 200 Florints a year to the seminary Library of Eperjes as long as he lived. Canon Kovacs Janos, a professor in Eger,

died in Vienna April 12, 1834. A monument was placed on his grave by Bishop Gregory Tarkovics, who also celebrated a Requiem Divine Liturgy the day of his death and every year thereafter on June 24, a Divine Liturgy was celebrated for his soul.

Bishop Gregory Tarkovics died January 16, 1841, at a ripe age of 83.

**Bishop Gaganec Jozsef 1834-1872.** The successor of Bishop Gregory Tarkovics was Gaganec Jozsef. His family name was Gagan, he most probably was born in Galicia on April 10, 1793 and baptized in the church of Vysna Tvarosc. His father was an army officer of lower rank, his mother's maiden name was Lubkovics Maria. He received his education in Bartfa, Ujhely, Lőcse, Nagy Varad and Nagy Szombat (Trnava). He was elected Bishop July 13, 1842.

Gaganec Jozsef was chosen bishop from among the Eparchial clergy. As a priest he served in several parishes. When his wife Anna Kovalicky died, he became a member of the Eperjes Chapter. Gaganec Jozsef was nominated by the Government to the Episcopacy, for which he was very thankful, not so much for his nomination as a Bishop, but rather for the sake of his people, who were very poor and could not expect help in their misery except from the Government.

Because of his appeal Bishop Gaganec Jozsef received a stipend November 1, 1845 from the Religious Fund in amount of 28, 170 Guldens and 27 and one-half Grajcaries. He also received a subsidy for the Episcopacy in the amount of 3000 Guldens and for the Chapter 2,500 Guldens. In 1857 the Emperor Ferenc Jozsef I. again raised the subsidies, on the Bishop's appeal.

In 1848 the Episcopal residence was built with the patronage of King Ferdinand V. Up to present the bishops have lived in the monastery building.

During the revolution of 1848 the bishop suffered immensely. He was opposed to Kossuth

Lajos and was forced to flee and hide in different villages. When the rays of peace appeared Bishop Gaganec Jozsef returned to his See and called a meeting September 27, 1849. At this meeting it was decided to send representatives to the Emperor in Vienna, with a petition, to secure the right of freedom of the Uhro-Rusins, referring to the Constitution of March 4, 1849. On October 1, ten men were present in Vienna for the audience on October 19 in Schonbrun palace.

After receiving their petition, the Emperor approved it with a remark: "It was a pleasure to me to hear the complaint of the Uhro-Rusins. The Uhro-Rusins were always faithful to the Audstrian House, therefore you can rest assured, that your wishes will be fulfilled."

Many Uhro-Rusins received offices as territorial officials, judges etc. In Eperjes and Ungvar gymnasium a special Chair was introduced concerning the Uhro-Rusin language. In Ungvar besides religion and the Rusin language the teaching was in the Rusin language. A newspaper was printed in Vienna namely the "Vistnik" and in Pest "Cerkovnaia Gazetta".

Bishop Gaganec Jozsef supported Rusinism, he also became the president of the Literary Jozsef Institution in Eperjes.

Bishop Gaganec Jozsef reigned in the Eperjes Eparchy for 34 years, and died December 22, 1875.

**Bishop Toth Miklos Dr. 1876-1882.**

Bishop Toth Miklos was born in Munkacs August 10, 1833, (191) and was educated in Szatmar and the University of Pest. He was ordained December 19, 1857, after which Bishop Popovics sent him for further studies to Vienna. Here he received his Doctorate in Theology and the following year he began to teach in the

191. MESZAROS KAROLY, Op. cit. p. 169

BALUGYANSZKY ANDRAS, Op. cit. 482

Ungvar seminary. He became a Canon and Rector of the seminary, and finally elected Bishop to the Eperjes See January 16, 1876.

Bishop Toth Miklos was not of the same type as Bishop Tarkovics neither as Bishop Gaganec. He was of the school of Bishop Pankovics of Ungvar, who wished to subdue all that was Rusin.

But when Bishop Toth was sent to Eperjes as a Bishop, he did not forget that he became Bishop of the Rusins and not the Hungarians. He proved this with his behavior toward the Hungarian Liturgy.

Here we must make a remark about the feeling of Bishop Toth Miklos towards the Hungarian language. Baron Eötvös, Minister of Culture and Education, informed Bishop Popovics of the Munkacs Eparchy on November 19, 1848, protocol number 2122, that the Ministerium is ready to print Hungarian Liturgical books. He also reported that the Hungarian Parliament on February 19, 1881 was stressing the matter of an Episcopal See in Hajdu-Dorog, with the printing of Hungarian Liturgical books. The Minister of Culture and Education was to take the necessary steps in this matter.

King Ferenc Jozsef I. in an audience March 4, 1881 gave his consent to this project. The Minister of Culture and Education Trefert August, on March 10th, turned to the Bishops (Greek Rite), protocol No. 474 and asked their opinion.

Bishop Toth Miklos replied April 26th, No. 1356, in which he explained that: This question is a Church matter, therefore the decision must come from Rome, the competent party in this matter.

Secondly, the Bishop stated his opinion concerning the Old Slovanic language even though it differs in form from the living Slovanic languages, i.e., dialects, still, it is very close to the Uhro-Rusin language, so, that the people

understand it without any hardship. Therefore, it cannot be said that the Old Slovanic language belongs to the family of dead languages, language understood by the people proposed by the Hungarians, the initiators of the Hungarian Liturgy.

Bishop Toth Miklos strongly demanded that children in schools be taught in their native tongue. The Bishop made Canonical Visitations in the Eparchy for the good of the parish and its people. Bishop Toth Miklos was educated, taught by Bishop Pankovics Istvan, still he stood by the Uhro-Rusin people to the end, because he was appointed as a Bishop for them, i.e. Uhro-Rusins and not the Hungarians. This is a testimony to his great character, love of the people and of the Greek Rite. A people which had received their religious name not from the Government, but from a Synod of the Greek Rite Catholic Bishops in 1773. This Synod stated that the faithful are to be called GREEK RITE CATHOLICS, GREČESKAHO OBRJADA KATOLIKI, GÖRÖG SZERTARTASU KATHOLIKUS, and no other name and not by a name given by individuals, who do not know their own name, omit all the given names.

**Bishop Valyi Janos 1883-1911** - The memory of Bishop Toth Miklos ties us to the foundation of the Eperjes seminary, which opened its doors on September 12, 1880. Up to this date seminarians were educated in the Ungvar Greek Rite Catholic Seminary.

Bishop Valyi Janos was born in O-Vincello, Szabolcs County, September 22, 1837. His father was a Greek Rite Catholic priest, his mother's maiden name was Medvecky Antonia. He received his education in Debreczen, Ungvar and Nagy Varad. Theology in Ungvar, post graduate studies in Vienna in the Augustinium University.

Valyi Jozsef was of a noble family, which had received its nobility from King Laszlo IV, in 1274 with a property in Felső Vály, Gömör County.

(192). His family became Calvinists during the Reformation. His great grandfather, Valyi Marton, was a Calvinist preacher in Tarnocz, Ung County. His youngest son Jozsef returned to the Catholic Church of the Greek Rite and his son Janos, the father of the Bishop, was baptized in the Greek Rite Catholic Church in Pete, Szatmar County, July 21, 1804, and became a priest in the Munkacs Eparchy.

Valyi Janos was an assistant priest in Satoralja Ujhely, Zemplen County and later became a professor in the Ungvar Seminary. Elected Bishop on October 11, 1882 and consecrated bishop July 15, 1883, by Bishop Pasztelyi Janos of Ungvar. From many candidates Valyi Janos was selected for the See of Eperjes. His nobility had much to do with his election. He himself admitted to being totally dedicated to the Hungarian cause as was Bishop Pankovics Istvan in Ungvar. The chauvinistic pride of the Hungarians was soon disappointed. Bishop Valyi instead of becoming a chauvinistic Hungarian, proclaimed himself to be a "Pan Slovanic." Bishop Valyi was a very conscientious person and stood by his convictions. As a Bishop, he said: "My work is to be an apostle not a politician."

Yes, Bishop Valyi was a real Greek Rite Catholic, not an instrument placed in the office. He looked at the Union soberly, valued it, as did our forefathers who made the Union. He did not travel to Budapest, to Vienna or to Rome to bargain with the treasures of the Uhro-Rusins. He considered the Union as a statement of the rights of the Uhro-Rusins, a guarantee of freedom and Rusin nationality which, unfortunately did not happen. Bishop Valyi said: "The Bishop of the Uhro-Rusins must not hate the conditions of the Union; on the contrary, it is his obligation to see to it that they are accurately

192. WENCZELL G. Arpadhazi Uj Okmanytar.  
Vol. X, pp. 18-52.

fulfilled. These conditions concerning the Cyrillic alphabet, the mother's tongue, nationality, Calendar, Rite, etc., were all accepted officially." Therefore in the Bishop's opinion if any person, clergy or politician induces a change, he would be destroyed.

In an attempt to introduce celibacy among the Uhro-Rusins, first of all in America, an order given by the Congregation for the Propagation of Faith October 1, 1890, to the Greek Rite Bishops that they are obligated to carry out the following:

1. Married priests are obligated to return from America to the Old Country as soon as possible.

2. In the future only single clergymen are to be sent to America. They must present themselves to the Diocesan Bishop, where they are to work and from whom they are to ask jurisdiction, becoming their subject.

Bishop Valyi considered this order illegal, and a violation of the Union made with Rome. In this order he saw the repetition of the Eger system over the Uhro-Rusins in the XVIIIth century. The Union gave the right to protect ourselves in all matters, consequently in America also because the Church is international. To break one condition of the Union means to destroy the whole contract of Union.

Furthermore the emigrant Uhro-Rusins are going to America, not to one or another Latin Rite Diocese, but are going to a territory where there is freedom of religion. Who has the right to change this freedom?

Bishop Valyi was of the opinion that the Uhro-Rusins not having their own Superior, are not to be subjected to the American Latin Rite Bishops, but to the nearest Catholic Bishop of the Greek Rite.

Bishop Valyi had sent his extensive clarification to the Congregation and worked hard for the benefit of the American Rusins to have their own Greek Rite Eparchy in America.

He did not recall the married clergy, instead he continued to send to America married clergymen, also "Chrism," the Holy Oil for Confirmation.

Bishop Valyi extended seminary buildings, founded the teachers - cantors school, extended the Alumni boarding school, founded the "hrazdanska" school and built a boarding school

Bishop Valyi denied himself things so that others might have them. He gave money away freely to churches, schools, to the poor, orphans and the widows, who should never be forgotten.

He went to his eternal reward, November 11, 1911.

Bishop Novak Istvan, Dr., 1914-1918.

Bishop Novak Istvan was born in Ublya, Zemplen County, December 4, 1879. His father was a Greek Rite Catholic priest, his mother's maiden name was Balogh Maria. He pursued his studies in Ungvar and Esztergom, did post-graduate work in Vienna, where he received the Doctorate in Theology.

The Eperjes Eparchy waited for two years for a successor to Bishop Valyi. Finally the Government appointed Novak Istvan October 13, 1913. He was an instructor of Grof Palfy's (Moric) children. At the age of 34, a young man, he was consecrated November 9, 1914 a bishop. He at once occupied his See, without notifying the clergy or people.

Bishop Novak did not act as the Bishop of Eperjes, apostolic work was not his concern, but gave himself over to the Government as an instrument to do their work. He saw in his calling a work to denationalize the Uhro-Rusins. He discarded the "Cyrillic" alphabet and replaced the Old-Slavonic liturgical books with Hungarian liturgical books, and changed the Julian Calendar to the Gregorian.

For these activities, the Bishop was very much detested by the people. The doors of prison opened to those who opposed his order.

When the political change came in the country, Bishop Novak simply left the Eparchy and went to Budapest, where he died September 16, 1932.

Bishop Nyaradi Dionisius, Apostolic Administrator of the Prešov Eparchy. He was born in Russkij Keresztur, Bacs County, October 10, 1874, ordained in 1899. Studied in Zagreb and Rome. Consecrated a Bishop for the Koros (Križevac) Eparchy January 1, 1915 in Rome. Bishop Nyaradi was an Apostolic Administrator of the vacant Prešov Eparchy from 1922 to 1927. He saved the Prešov Eparchy from a religious struggle, not permitting the schism to spread in the Eparchy. He died in Mrzlim Pole, Yugoslavia, April 14, 1940.

Bishop Gojdics P. Paul OSBM. 1927-1960. He was born in Russki Peklany, where his father was a priest. Studied in Eperjes (Prešov) and Budapest, ordained August 27, 1911 in Eperjes. Joined the Order of St. Basil the Great July 22, 1922 in Munkačevo. He became a very active missionary in Podkarpatska Rus. In 1926, became an Apostolic Administrator of the Prešov Eparchy, and was consecrated a Bishop March 25, 1927 in Rome.

He saved the Rusin Eparchial schools from full Slovakization, for a time being. In 1936 Bishop Gojdics inaugurated a liturgical movement, hoping to impress the beauty of the Greek Rite Divine Services, heritage, make the people appreciate the richness. He reminded the faithful that our beautiful Greek Rite remains a hidden treasure to those who do not understand the great benefits they receive by participation in the services.

These were the days of "trial", no one thought of shorter services, shorter time to pray, because they felt the weight and benefits of prayers.

Bishop Gojdics was a very pious man, he loved to pray and meditate. Yes, his prayers and meditations were preparing him to withstand the

future attractions, which befell him in Illava-Leopold prison, which he endured. He became a martyr for his belief in the Greek Rite Catholic religion, dying July 19, 1960.

During the occupation of the Eperjes (Prešov) Eparchy territory by the Soviet Army in 1945, the Orthodox movement in the Eparchy was spreading; it was directed by the Patriarch of Moscow. He sent Archbishop Eleutherius Vorontsov to lead the attack against the Greek Rite Catholic Church in Czechoslovakia. Eleutherius was supported by the People's Democratic Party (Communists) and the Central Government.

He insisted that the Orthodox Church was the "People's Church" and the Greek Catholic Church was subservient to the "Western Powers"

To counterattack this movement, Bishop Gojdics petitioned Rome to appoint for him an Auxiliary Bishop. Bishop Basil Hopko was appointed, and consecrated May 11, 1947.

In the summer of 1947, the Moscow Embassy of Prague realized that the propaganda against Bishop Gojdics did not succeed, and pressured the Czechoslovak Government to imprison the Bishop, as being an enemy of the people. The National Council refused this order, fearing the reaction of the people.

After the Communist's forceful occupation of Czechoslovakia in 1948, the Greek Catholic Eparchy of Prešov was doomed. The new Government refused to recognize the Greek Catholic Church, branding it as being the enemy of the people.

In 1949 the Orthodox Archbishop Eleutherius confiscated the monasteries and the religious were sent to Concentration Camps. All Greek Catholic publications were suppressed.

Bishop Gojdics in his Pastoral Letter of 1949 wrote the following: "Our sorrows and struggles in this valley of tears shall neither embitter nor break us, nor separate us from the true Church

of Christ. On the contrary suffering will only strengthen our union with Christ. We believe and are convinced that through many tribulations we have to enter into the Kingdom of Heaven; and that after Good Friday, a glorious resurrection will dawn for us."

The communists were intimidating Bishop Gojdics at an all night hearing; threatening him with arrest, forbidding him to have contact with his clergy. Bishop Gojdics did not yield - this inspired the clergy and people who remained steadfast to their faith.

The Central Committee was for the return of Orthodoxy (C.C.R.O.) and began the final attack on the Greek Catholic Church. The State Representatives promised assistance of the police and army to secure a success of the offensive.

The Secret Police arrested 32 Greek Catholic clergy, the reason being: political activities. They were given a choice, accept Orthodoxy or prison.

It was evident that not the people, but the Government decided to force the Greek Catholics to accept Orthodoxy.

On April 28, 1950 State buses were sent out to distant villages, where the military men loaded them with people. From the neighboring villages, the faithful and priests were forced to march in procession to Prešov for a religious meeting.

The Journal of the Moscow Patriarchate reported that at this meeting 4000 lay people and clergy were present, with 820 lay delegates.

Benicki a layman delivered the welcome address in which he dramatically concluded: "today we witness the liquidation of the last Greek Catholic Eparchy of Prešov."

The following resolutions were unanimously passed (according the Communist system):

1. Nullify the decisions ratified by the Ungvar Union of 1646-1649.

2. Sever all ties with Rome and return to the Holy Orthodox Church.

3. Petition the Patriarch of Moscow to receive them under his ecclesiastical jurisdiction.

Bishop Gojdics was informed about the abolition of the Union of Ungvar by a delegation which demanded the keys of his cathedral. Bishop Gojdics refused to acknowledge the Synod and would not surrender the keys.

The dissident mob stormed the cathedral doors and entered, Archbishop Eleutherius of Prague and Bishop Alexius took possession of the cathedral. The Government quickly approved the acts of the Synod of Prešov and considered the Greek Catholic Church as dissolved, and all possessions of the Greek Catholic Church to be transferred to the Orthodox Church.

As the Dissidents sang hymns in the cathedral, the military men arrested Bishop Paul Gojdics and led him to prison.

A trial began in Bratislava, Bishop Paul Gojdics was tried and convicted for his loyalty and fidelity to the Catholic Church.

The Secret Police tried to break Bishop Gojdics' resistance by their own method, torture and prolonged interrogations.

The Warden of the prison, who later escaped to Austria recalls the following: "I saw and heard the investigating officer roughing up and terribly cursing Bishop Gojdics. The good Bishop did not even try to protect himself, but looked piously at the brutal officer, who struck him on the head and face.

"On another occasion the officer ordered iron shoes be placed on the Bishop's feet, which were charged with high voltage of electricity. Again the Bishop did not wince, but prayed. When the involved officer touched the iron shoe, if the power was on, he was violently thrown against the wall. Bishop Gojdics remained standing, moving his lips in prayer.

Bishop Gojdics' integrity cannot be questioned. His rare spiritual gifts and his

loyalty to the Catholic Church leave no doubt.

Bishop Paul Gojdics suffered immensely but in his tribulations he knew how to pray, how to turn to God. On July 19, 1960 Bishop Paul Gojdic gloriously ended his earthly saintly life and reached his eternal glory. Now he pleads for our persecuted Greek Catholic Church before God's throne.

BISHOP BASIL HOPKO was born in Hrabské Saris county, educated in the Prešov Gymnasium and Theological Seminary. Ordained February 3, 1929. After ordination was sent to Prague where he organized the Greek Rite Catholic parish. Made his post-graduate studies at the University of Bratislava, where in 1937 received the Doctorate of Theology. In 1941 taught in the seminary and worked in the Chancery Office.

On May 11, 1947 was ordained as Bishop. As a Bishop he defended the flock of the Prešov Eparchy in spiritual matters, with Bishop Paul Gojdics OSBM. Was arrested in 1950 by the Communists, who for a time tried to brainwash him. In 1952 he was sentenced to a 15 year prison term. After serving 13 and one-half years was placed under house arrest in Oseka, Czechia. In 1968 during the Dubcek regime returned to Prešov, where he was reinstated as a citizen by the Government, but the Government refused to appoint him as a resident bishop. Therefore, since April 2, 1969 the Prešov Eparchy is administered by John Hirka Apostolic Administrator. (193)

#### THE EPARCHY OF HAJDUDOROG

The history of the Hajdudorog Eparchy is connected with the struggle which lasted over a half century, i.e., the recognition of the Magyar-Hungarian Liturgical language.

193. Slivka John. "Eparchy of Prešov"  
Manuscript.

Tacitly the Church authorities tolerated the Magyar-Hungarian language in districts where Magyar-Hungarians were living, depending upon the circumstances; the leaders of this movement reasoned 'that in the Greek Rite Church it is permissible to use the vernacular. With this tacit exception Rome assured the Union. The Roumanians of the Greek Rite have the Roumanian language as a liturgical language, the Rusins have the Old-Slavonic liturgical language, which is the root language of the Rusin language. Bishop Sziagyi Papp Jozsef of the Greek Rite of Nagy Varad states in his book: "The Canon Law", that it was decided at a meeting held in Hajdudorog parish May 2, 1863, that the Hungarian language also should be elevated to the rank of other liturgical languages. Therefore, the committee in charge petitioned all concerned authorities.

The consequence of this deed was that Bishop Szilagyi Papp Jozsef forbade the use of the Hungarian language in the city of Makko parish, which for the longest time used the Hungarian language in the Divine Liturgy.

This order brought its reaction in Hajdudorog April 16, 1868. The parishioners formed a committee, appointing Farkas Lajos as its Chairman. Fifty-eight members were present representing the parish. At this meeting it was decided to start movements to establish a Hungarian language Episcopal See, for the Greek Rite Catholic faithful in Hungary. Petitions were sent to His Majesty the King, the Prince Primate of Hungary, also to the Parliament and the legal authorities.

September 17, 1873 their efforts brought to them an appointment of a Vicar for the Hungarian Greek Rite Catholics in Hajdudorog, namely Father Danilovics Janos. Hajdudorog at that time belonged to the Munkacs Eparchy.

In 1896 during the Millenium festival the committee deemed it a proper time to get results for their petition. Farkas Lajos led a committee

with their petition to the Bishop of Munkacs Eparchy, to the Prince Primate of Hungary and to both Houses of Parliament.

This deed again brought disappointment, because on September 2 the Holy See notified the Hungarian Government through its diplomatic channel: that by all means it will NOT permit the use of the Hungarian language in the divine Liturgy and Services.

The Premier of the Government Baron Banffy Dezso proclaimed at the Parliament: "the Hungarian Greek Rite Catholic Episcopacy must set aside the Hungarian language question." This intention also did not bring results. In the meantime in the Capital City of Budapest, the Greek Rite Catholics began to organize themselves to establish a Greek Rite Catholic parish. Szabo Jenő, a member of the Diet, became the president of this organizing group, to establish a parish, and worked to obtain permission for the Hungarian language in the Divine Services, which up to date was only tolerated. One hundred eleven parishes joined this committee and also took part in the Pilgrimage to Rome in 1900, a jubilee year, to petition the Holy Father in this matter. This also brought a reverse result, because in 1905 the Congregation of Faith took the protest of the Roumanian Greek Rite Catholics into consideration and said the Roumanians cannot be members of the Rusin-Hungarian parishes.

To solve the problem, it led to a compromise, accept the Old Greek language to be used instead of the Hungarian and Old Slovanic language in such parishes. In 1913 a Decree was issued from Rome, that the Hungarians must learn the Greek language in three years and conduct the Divine Services in Greek. In 1914 the First World War began, which lasted until 1919; in the meantime the three years lapsed. Being that Italy was opposing Hungary in the war, not to make the language issue a political question, Rome decided to have only the Consecration words to

be said in Greek. This order was accepted by the Hungarians, the proof of this is that in their Hungarian Liturgikons the Consecration words were inserted in Greek.

June 8, 1912 the decree "Christi Fideles Graeci" announced the establishment of the Greek Rite Catholic Hungarian Eparchy which commenced in 1913.

The first Bishop of the Greek Rite Catholic Eparchy of Hajdudorog was appointed April 12, 1913, namely Miklossy Istvan, pastor of the Satoralja Ujhely, Zemplen County parish. His Eparchial Seat, residence, was placed in the city of Debreczen, in which city most of the dwellers were members of John Calvin Reformed Church. Bishop Miklossy Istvan petitioned Rome to have his residence changed.

Bishop Miklossy Istvan was born in Rakocz, Zemplen County, August 22, 1859. Educated in Ungvar, theology in Budapest, ordained April 17, 1884. Consecrated Bishop October 5, 1913. The temporary residence was in Debreczen, where some enemies of the bishop sent a bomb through the mail. The bomb exploded, took three lives, but the Bishop was not harmed, not being present when the package was opened.

In September of 1914 the city Fathers of Nyiregyhaza invited Bishop Miklossy Istvan to transfer his residence to Nyiregyhaza. The Bishop did consent to this petition with the approval of the Holy See, transferred the residence of the Hajdudorog Eparchy to Nyiregyhaza. The Patron Saint of the HajduDorog Eparchy is St. Stephen the protomartyr. It had 82 parishes and 142,000 souls with 106 priests in charge and also four montks.

Bishop Miklossy Istvan died October 30, 1937.

The Second Bishop of Hajdudorog Eparchy was Bishop Dudas Miklos, OSBM. 1939-1972. He was born October 27, 1902 in Maria Pocs, Hungary. Studied in Ungvar and Nagy Kallo. Entered the Order of St. Basil the Great in 1921. He studied theology in Rome. Ordained in 1927,

in 1939, March 25, was consecrated a Bishop in Maria Pocs.

Bishop Dudas Miklos served as Apostolic Administrator of the Munkacs Eparchy in the years of 1943-1944 after the death of Bishop Sztojka Sandor. He also became Apostolic Administrator of the Vicariate of Miskolcz, Hungary, in 1946, following the death of Archbishop Papp Antal.

Despite the fact that his spiritual leadership over a quarter million Hungarian Greek Rite Catholics was during the extremely difficult times of war and the Soviet occupation, his activities were successful and beneficial for the Greek Rite Catholic Hungarians.

Bishop Dudas Miklos OSBM died July 21, 1972, and was buried in the Basilica of Mariapocs, Szabolcs County, Hungary.

#### **WILSON'S FOURTEEN POINTS ENUNCIATED -- JANUARY 8, 1918 (197)**

Midway between the American declaration of war on Germany and the armistice, President Woodrow Wilson proclaimed the famous FOURTEEN POINTS as the American program of peace in an address to Congress as follows: "Gentlemen of the Congress:

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secured once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institution, be assured of justice and fair dealing by the other peoples of

197. From United States 65th Congress, 2nd Session, House Documents, Vol. 113, No. 765.

the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to theirs it will not be done to us. The program of the world's peace, therefore, is our program; and that program, the only possible program, as we see it, is this:

1. Open covenants of peace, openly arrived at after which there shall be no private international understandings of any kind but diplomacy shall proceed always frankly and in the public view.

2. Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or part by international action for the enforcement of international covenants.

3. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

4. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

5. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

6. The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing.

7. Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations.

8. All French territory should be freed and the invaded portion restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted.

9. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

10. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

11. Roumania, Serbia, and Montenegro should be evacuated, occupied territories restored; Serbia accorded free and secure access to the sea.

12. The Turkish portion of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolute unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

13. An Independent Polish state should be erected which should include the territories inhabited by indisputably Polish population, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

14. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and

small states alike.

For such arrangements and covenants we are willing to fight and to continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace such as can be secured only by removing the chief provocations to war, which this program does remove.

We have no jealousy of German greatness, and there is nothing in this program that impairs it.

We have spoken now, surely, in terms too concrete to admit any further doubt or question. An evident principle runs through the whole program I have outlined. It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak. Unless this principle be made its foundation no part of the structure of international justice can stand.

The people of the United States could act upon no other principle; and to the vindication of this principle they are ready to devote their lives, their honor, and everything that they possess.

The moral climax of this the culminating and final war for human liberty has come, and they are ready to put their own strength, their own highest purpose, their own integrity and devotion to the test."

#### HOW THE TERRITORY OF RUSINS OF FORMER HUNGARY WAS DISMEMBERED 1919 - 1921

The First World War of 1914-1919 came to an end, and different countries were dismembered by the Mighty Powers meeting in the suburbs of Paris.

When Thomas G. Masaryk visited the United States of America in the summer of 1918, it is very probable that he was worried about a group of peoples, the Uhro-Rusins, who if associated

with his scheme would lend success to his goals.  
(1)

The Czechs and Slovaks already had a long standing relation between themselves and they proclaimed brotherhood, but no connection ever existed among them and the Uhro-Rusins. These had to be won over to enlarge the Czechoslovak boundaries, and it is probably due to this fact that they were willing to guarantee such an exceptional situation in the Czechoslovak State, a situation later secured by the Peace Treaty.

Being that the Uhro-Rusins in the United States of America were not oppressed, the oppressed Uhro-Rusins of Hungary were seeking help from the Uhro-Rusins in the United States of America. The Uhro-Rusins in America selected Greogry I. Zsatkovich, a son of an Uhro-Rusin emmigrant from Hungary, taken to the United States of America as a child. He became a United States of America citizen, in profession a lawyer and was the right man to be the leader of the Uhro-Rusins.

He initiated the **RUSIN AMERICAN NATIONAL COUNCIL** June 26, 1918 at McKeesport, Pa. The Council was planning resolutions in the name of the Uhro-Rusins in Hungary. In their resolutions they doubted that the Uhro-Rusins and the Galician Rusins would make a Union, seeing it an economic absurdity. Still this Rusin territory of Hungary was valuable to both of those countries. (2)

Thomas G. Masaryk prepared the way for this solution with his school friend Woodrow Wilson, who acknowledged the Uhro-Rusins of Hungary

1. **UHRO-RUSINS** are the inhabitants of the north eastern southern Carpathian mountains. (Former Hungary).
2. **PUBLICATION OF THE HUNGARIAN FRONTIER READJUSTMENT LEAGUE IV. MINORITY GRIEVANCES IN RUSSINSKO.** Budapest, 1927, 5.

as members of the Central European Union. A few days later the representatives of both were acknowledged by the Great Powers, Czechoslovakia and the Rusin territory and signed the DECLARATION by Thomas G. Masaryk and Gregory I. Zsatkovich, which was drafted in Philadelphia, Pennsylvania, in Freedom Hall. On the basis of this resolution: sanctioned November 12 by the National Council, declaring the Rusins of Hungary as a State with full autonomous rights, willing to unite itself with the Czechoslovak State, with the provision, that the Rusin counties: Sepes, Saros, Zemplen, Abauj, Gömör, Ung, Bereg, Ugocsa and Maramaros belong to their state. (3)

The Uhro-Rusins of Hungary knew nothing about these agreements until February 13, 1919, when a Czech Captain Pisecky spoke about the resolution to Canon Simeon Szabo, President of the Rusin Council of Ungvar. (4) Particulars of the above-mentioned resolutions became known only March 16, 1921 when Gregory I. Zsatkovich, who was appointed Governor of Rusins, became convinced that the Czechs had no inclination to fulfill their promises. He resigned from his position as Governor, and to justify himself published a Memorandum at Ungvar reporting all matters in detail.

Here too it is remembered that after Captain Pisecky's announcement February 13, 1919, it was also announced that the desire of the Rusin National Council of Hungary is that the autonomous Uhro-Rusins wish to be joined to Hungary.

3. HANCHIN MICHAEL. ARV. August 8, 1918.... and Sept. 5, 1918 Thomas G. Masaryk promised that the boundaries of Podkar-patska Rus will be so arranged that the Rusins will be satisfied.

4. HANAK K. WALTER. "The Subcarpathian Question 1918-1945. p. 11.

While in the United States of America, Thomas G. Masaryk and Gregory I. Zsatskovich were deciding the fate of the Uhro-Rusins, the same question was raised in the Rusin territory. After the Karolyi Hungarian Government proclaimed the autonomous rights of the nationalities, advising them to form a National Council of their own, several councils were formed, but in the middle of November, all accepted the National Council of Ungvar as their representative.

On November 24th, both parties, the Rusins and Hungarians, gave a joint declaration, accepting the right of autonomy. In the meantime Hungary guaranteed the Rusin people the free exercise of religion, use of the Gregorian or Julian calendar and the Rusin language in schools, employing Rusin teachers. Later on announced a scheme of autonomy of Foreign Affairs, war, finance, nationality, civil and criminal law, railways and public welfare of common affairs. (5)

On the basis of these decisions of December 24, 1918 the autonomy was proclaimed January 1, 1919 and a Government Commissioner was appointed Minister of RUSZKA KRAJINA (Rusin State) preparing the way for the Rusin Diet (Sojm) to be held March 8-10.

On February 18, 1919, an American Representative Goodwin, in Budapest contacted the ministry of RUSZKA KRAJINA, forwarding questions to them, which were given to him in Paris. "Are the Uhro-Rusin people satisfied with the People's Law No. X.? What is their opinion with regards to joining another State (Czechoslovakia)? The reply was: The Uhro-Rusins had no contact with the Czechoslovak State, their economic interests bound them to

5. PUBLICATION OF THE HUNGARIAN FRONTIER .. p. 10. Karolyi Ministry Peoples Law No. X.

Hungary. (6)

On February 28, 1919 Representative Goodwin advised the Ministry that Paris informed him to go personally to the Rusin territory. He left on March 18th and stayed for two days in the Rusin territory. (7)

On March 18, 1919 the Rusin Government Council met at Munkacs. After the meeting of Ministers which adjourned the 23rd of March, the Ministers began to negotiate with the Hungarian Government. (8)

Negotiations were proceeding slowly and with many difficulties. The Rusin's Ministry wanted to declare all the counties peopled by the Rusins, as autonomous territory. Hungary found it inadvisable that through the already proclaimed education in the Rusin language, i.e. the intelligentsia of Rusin nationality might spring up and with it a Rusin problem.

Finally they came to a conclusion that there are four villages only which were in the Rusin territory and therefore in question. To decide this question, another meeting was set for March 20, at which the Ministers were present when VYX had delivered the ultimatum. The ministerial Council decided to resign and the following day the Council Government took over the rule.

At this time the Czech occupation troops were standing at the west bank of the Ung (Už) river. The reason for this was that on the east bank of the Ung river were Hungarian forces.

In the meantime Ukrainian troops also appeared in the Rusin territory, but these

6. HANAK K. WALTER, op. cit. p. 14.  
MINORITY GRIEVANCES IN RUSSINSKO.  
p. 11.

7. MINORITY GRIEVANCES IN RUSSINSKO.  
p. 11

8. MINORITY GRIEVANCES IN RUSSINSKO  
op. cit. p. 11

Ukrainians attached more importance to the maintenance of good relations with Hungary than with the Rusins. Therefore the invading Ukrainian army soon retreated. But, by the 10th of March the situation changed. The Hungarian troops were dispersed by Communists and the occupation was carried out without any risk.

Soon the occupation of the Rusin territory was complete. A month later on March 13th the Ungvar Council resigned, though they still were firm for autonomy. (9)

What brought about these sudden changes?

1. The Czechs obtained the Rusin territory by a deception of Gregory I. Zsatkovich on one side and on the other side the Peace Conference.

2. The Rusin Territory was occupied by a violation of the Peace Treaty signed September 10, 1918 and of all other Peace Treaties, the Czech Government not only failed to grant full autonomy as stipulated, but even withdrew the autonomy already existing which was put in force by the Karolyi Hungarian Government.

3. The Rusins never and nowhere accepted the above ruling, only by tacit during the military occupation.

4. The most opportune manner would be to insist that the autonomy be granted to all those counties which were set down in the DECLARATION of Charenton, which are the Rusin territories. This is the only way they would express their autonomous will and regain their territory. (10)

#### MINORITY GRIEVANCES IN RUSSINSKO

The minority protection of the territory of the Rusins in the northeastern southern Carpathian mountains, may be viewed:

9. WALTER K. HANAK. Op. cit. pp. 15-16

10. Minority GRIEVANCES IN RUSSINSKO. p. 14. Millerand: "My Diary at the Conference of Peace". N.Y. 1924. p. 161

1. The minority grievances in the strict sense, those in connection with language, education, public administration and justice of the Hungarians.

2. The general grievances as violation of autonomous rights secured to the Rusins by the Treaty of St. Germaine-en-Laye September 10, 1919:

Article No. 7 of the Treaty says: "No Czechoslovak citizen may be restricted to the use of any language". In spite of this, **the Czechs, after occupying the Rusin Territory on May 1919, introduced the Czech language in the schools and most of the Rusin teachers were dismissed.**

#### THE VIOLATION OF AUTONOMY RIGHTS

The Treaty of St. Germaine concluded by the Allied and Associated Powers with Czechs September 10, 1919, in Article 10 provided the following:

**The Czechoslovak Government engages to grant to the territory of the Rusins lying south of the Carpathians, between the frontiers fixed by the Allied and Associated Powers, such organs of self-government within the Czechoslovak State as shall afford the utmost autonomy compatible with the due maintenance of this Czechoslovak State.**

Article No. 11: **The territory of the Rusins, lying south of the Carpathian mountains, shall have an autonomous Provincial Assembly. This Provincial Assembly and religious affers, as well as in local administration and in all other matters which the laws of the Czechoslovak State shall place within its sphere of activity. The Governor of the Rusin territory shall be nominated by the President of the Czechoslovak Republic and he shall be responsible to the Rusin Provincial Assembly.**

Since the establishment of the Czech civil administration eight years ago, the territory south of the Carpathians is still without a

Provincial Assembly, whereas according to paragraph VIII of the letter dated May 6, 1920 of M. Millerand (Frenchman) of the Hungarian Delegation, states, that the Czechs should have convoked the Provincial Assembly of the autonomous area at the time of the signing of the Peace Treaty.

Furthermore: The Allied and Associated Powers arranged with the Czechoslovak State, that the measure of the above agreement, insofar as they concern ethnographical, religious and linguistic minorities, are placed under the protection of the League of Nations and notwithstanding that the Czechoslovak State bindingly declare that it will respect the autonomy of the Rusins in an especial manner and grant to the population of the Rusin autonomous province all facilities for the expression of the wishes.

#### **VIOLATION OF THE RIGHT OF SELF-DETERMINATION**

The provisions of Article 12 of the Minority Pact according to which the officials of the Rusin territory should have been selected from among the inhabitants of the territory, this has been completely ignored.

The Czech rule effected the economic circumstances of the Rusins south of the northeastern Carpathian mountains as a catastrophe.

It is well known that the mountainous territory of the Rusins does not produce wheat, rye, maize crops, the climate is too severe to grow the necessary supply of crops for their livelihood. When the Czechs closed the boundaries, the Rusins lost the economic sources and opportunities of livelihood. Entire districts were destitute of food and the poor Rusins were forbidden to seek their livelihood across the border.

## HISTORICAL FACTS ABOUT THE RUSINS (1) OF PODKARPATSKA RUS AFTER THE FIRST WORLD WAR 1914-1918

The Uhro-Rusins of the United States of America knew well the circumstances and life conditions of their brothers dwelling in northeastern Hungary. The war was coming to an end; therefore their desire was to help their brother Rusins.

A meeting was called July 23, 1918, at which the following resolutions were made:

1. That the Uhro-Rusins must get full independence and if this was not possible, then
2. The Uhro-Rusins should unite with their brothers of Galicia and Bukovina, and if this would be impossible then,
3. They must have Autonomy.

This memorandum was personally handed to Woodrow Wilson, the President of the United States of America, by Gregory I. Zsatkovich on October 12, 1918. (2)

President Woodrow Wilson's advice was that the first two requests of the memorandum were

1. YUHASZ SR. MICHAEL. "WILSON'S PRINCIPLES IN CHECHOSLOVAK PRACTICE" p. I.: Medieval Latin writers call these people RUTHENIANS and this name was adopted by modern foreign authors. During the political, economic and cultural union with Hungary, they called themselves UHRO-RUSINS, or RUSINS. Since they had united with Czechoslovakia, they call themselves CARPATHO-RUSINS in order to indicate their distinct individual national character, custom, culture and language, which distinguish them from other branches of the RUSIN race living in GALICIA, BUKOVINA and SOUTHERN RUSSIA.
2. ZSATKOVICH I. GREGORY. "Otkrytie" p. 1.

not practical, and it would not please the Mid-European States. Acting under the instructions of the American National Council of Uhro-Rusins, Gregory I. Zsatkovich, as their representative, had hoped for Autonomy.

The Uhro-Rusins were accepted October 23, 1919, into membership of the Mid-European Union. With this they were recognized by the representatives of this Union, namely: Czechoslovaks, Poles, Jugoslavs, Ukrainians, Lithuanians, Romanians, Unredeemed Greeks, Italian Irridentists, Armenians, Albanians. and the Zionists (Jews of Jerusalem), as a precise division of nationalities, and as such approved by the known "WILSON PRINCIPLES OF SELF-DETERMINATION, they were free to establish a form for future government.

The above-mentioned Union announced in Philadelphia, Pennsylvania October 18, 1918 the following: (3)

"We Uhro-Rusins, in our name and the name of our Rusin brothers in Europe solemnly announce, that we place all our national sources in the hands of our Allies against our general enemies. For this reason, let the world know that we have an essential doctrine we wish to follow. A doctrine which will incorporate our Uhro-Rusins in the constitution of friendly nations and independent governments .... Accepted by the undersigned, the following is given as a foundation of principle for all free nations: (4)

1. May 15, 1919 the National Council of Uhro-Rusins recommended Gregory I. Zsatkovich, to President Thomas G. Masaryk, as a chairman of organizing the ministry of the State.

2. That there should be NO SECRET DIPLOMACY that all common treaties and

3. PROSVITA-ENLIGHTENMENT. "The Tragic Tale of Podkarpatska Rus" McKeesport, Pa. November 1961. pp 1-4.
4. HUNGARIAN GOVERNMENT. "Minority Grievances in Russinsko". Budapest 1928. p. 6.

agreements between nations, should be made public prior to their adoption and implementation.

The signers of this declaration and representatives of independent peoples bind themselves to the presented principles, which will be in the organizational law of government later organized by nations.

Signed by: Thomas G. Masaryk, Gregory I. Zsatkovich and 10 other representatives. (5)

The above mentioned excerpts are from the so-called DECLARATION OF INDEPENDENT, OPPRESSED NATIONS OF MID-EUROPE, accepted December 25, 1918 and published December 26, 1918, signed in Hotel Bellevue - Stratford, Philadelphia, Pennsylvania by representatives of the Uhro-Rusins of the United States of America and through them for the Uhro-Rusins of Hungary. This move was approved May 9, 1919 by the CENTRAL NATIONAL COUNCIL IN UZHOROD, in the presence of five officials and members of the AMERICAN NATIONAL COUNCIL OF UHRO-RUSINS

Gregory I. Zsatkovich conferred with President Thomas G. Masaryk about the possibility of a federation among the Czechoslovaks and the Rusins. Thomas G. Masaryk was questioned if he would agree to a federation of Uhro-Rusins with the Czechoslovaks. Thomas G. Masaryk's reply was: If the Uhro-Rusins decided to unite with the Czechoslovak Republic, they will form a full AUTONOMOUS STATE. As for the boundaries of PODKARPATSKA RUS: the boundaries will be so arranged that the Uhro-Rusins will be satisfied. These were the basic steps laid down: a total AUTONOMOUS STATE, in a federation with Czechoslovakia and satisfactory boundaries with the Uhro-Rusins. (6)

5. PROSVITA ENLIGHTENMENT. Op. cit. pp. 6-7. HANAK K. WALTER. "The Subcarpathian Question 1918-1945". p. 10
6. ZSATKOVICH I. GREGORY. Op. cit. p. 2.

These promises were widely publicized in American Uhro-Rusin newspapers. The AMERICAN NATIONAL COUNCIL OF UHRO-RUSINS unanimously accepted the following resolutions in Scranton, Pennsylvania, November 12, 1918.

"That the Uhro-Rusins, with the widest independent law as a STATE, on federative basis, is uniting with the Czechoslovak Democratic Republic, with the conditions, that all original Uhro-Rusin counties must belong to the RUSIN STATE namely: Spis, Saris, Zemplin, Abauj, Gemer, Borsod, Ung, Bereg, Ugocsa and Maramaros."

The following evening on the 13th of November 1918, Gregory I. Zsatkovich presented a copy of the above-mentioned meeting minutes to President Thomas G. Masaryk in the Czechoslovak Legation at Washington, D.C. Reading it he expressed his great joy and approval saying the Federation is progressing. Thomas G. Masaryk also reminded Gregory I. Zsatkovich, that this is the decision of the members of the National Council, which can be brought up at the PEACE CONFERENCE in Paris. Then they discussed the plebiscite: Gregory I. Zsatkovich assured Thomas G. Masaryk without doubt that the plebiscite will approve the recommendation of the National Council.

November 12, 1918, President Thomas G. Masaryk gave the minutes of the above-mentioned meeting to Captain Pisecki, who in return on February 13, 1919 showed them to Simeon Szabo, President of the RUSIN COUNCIL OF UZHOROD. He expressed the wishes of his committee to have Autonomy for PODKARPATSKA RUS (named by them Ruska Kraina), but united with Hungary. The other members of the committee of Uhro-Rusins of the United States of America were asking, what the Rusins will receive if they unite with the

Czechoslovakia. (7)

The voting of the Rusin Americans gave the following results:

To unite with Czechoslovakia .....	67 percent
To unite with Ukraine .....	28 percent
To unite with Russia .....	1 per cent
To unite with Hungary less than .....	1 percent
To unite with Galicia less than .....	1 percent
To a full independence less than .....	2 percent

The majority of the plebiscite approved and recommended to the National Council, that it presents the result of the plebiscite and the minutes of the meeting held November 12, 1918, to the PEACE CONFERENCE. Entrusted with this work was Gregory I. Zsatkovic and John G. Gardos. A cablegram was sent by Commissioner Perglerom to Edward Benes in Paris, concerning this matter. (8).

February 13, 1919 the commission arrived in Paris, where they met Anthony Boskid. President and representative of the PREŠOV NATIONAL RUSIN COUNCIL. This commission conferred with the Czechoslovak representatives Karl Kramarz and Edward Benes at the Peace Conference. Beside the publicity and minutes of the November 12, 1918 meeting, other facts were presented concerning the Union with Czechoslovakia, i.e.:

a) Copy of minutes of the PREŠOV NATIONAL RUSIN COUNCIL of January 7, 1919.

b) Copy of the meeting of the SVALAVA NATIONAL RUSIN COUNCIL of December 16, 1918.

The above-mentioned documents were placed in the "Memoires No. 6" as true facts, upon

7. ZSATKOVICH I. GREGORY. Op. cit., p. 2.  
Declaration of Independence Oppressed Nations of Mid-Europe.

8. ZSATKOVICH I. GREGORY. Op. cit. p. 3.  
HANAK K. WALTER. Op. cit. p. 11.

which a document was proposed, expressing the desire of the Uhro-Rusins for federation with Czechoslovakia.

Memoires No. 6 also presented the following mutual agreement of facts:

1. That PODKARPATSKA RUS. is a STATE, quoting page II: only four Roumanian villages would be found in the Rusin State. They are turned over to Roumania in compensation for a little district of Akna Slatina, with its salt mines, an indispensable necessity for the Rusins and the Czechoslovak State.

2. That the boundaries of PODKARPATSKA RUS are temporary and can be changed and improved by a special treaty between the Czechoslovak State and Podkarpatska Rus. (9)

3. The Rusin population is 567,867 according to the 1910 census of all parishes in Hungary.

4. That the Rusins live in compact masses in the following counties: Spiš, Šariš, Zemplin, Ung, Bereg, Ugocsa and Maramaros.

5. That a Union with Czechoslovakia should be included in the new State only if the Rusins themselves accepted and desired it.

According to the facts and there is not the slightest suspicion about them, the Rusins were making arrangements for a similar Federation with Czechoslovak State, within boundaries satisfactory to the Rusins. (10)

Through the intercession of Edward Benes, the Rusin Commission in Paris received an audience February 19, 1919 with Colonel House, who was President Woodrow Wilson's representative at the AMERICAN PEACE CONFERENCE and with the French Commissioner Tardieu, the President of the mighty ten-member committee February 24, 1919. In the presence of both diplomats, Gregory I Zsatkovics presented the documents and a short history of the Uhro-Rusin action concerning Rusin Statehood. (The American Department of External Affairs was previously notified about the action of the National Council of Rusins in America.)

On March 3, 1919 this information was well received by the Five Member Committee. The Rusin Committee came up with more requests contacting Karl Kramarz and Edward Benes. The requested affairs are known as the WILSON'S FOURTEEN POINTS".

#### THE FOURTEEN POINTS JANUARY 8, 1918

President Woodrow Wilson proclaimed the Fourteen Points as the American program of peace in an address to Congress.

The goal of the FOURTEEN POINTS was to make the world safe to live in: the Fourteen Points are as follows:

1. Open covenants of peace, openly arrived at, after which there shall be no private International understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

2. Absolute freedom of navigation upon the Seas, outside territorial waters, alike in peace and in war, except as the Seas may be closed in whole in part by International action for the enforcement of International covenants.

3. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the Peace and obligating themselves for its maintenance.

4. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

5. A free, open-minded, and absolutely impartial adjustment of all colonial claims, observance of the principle that in determining all such questions of sovereignty the interests of the population concerned must have equal weight with the equitable claims of the government whose title is to be determined.

6. The evacuation of all Russian territory and such a settlement of all questions of affecting Russia, as will secure the best and freest cooperation of other nations of the world in obtaining for her an unhampered and unem-

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barrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing.

7. Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations.

8. All French territory should be freed and the invaded portion restored and the wrong done to France by Prussia in 1871 in the matter of Alsace Lorraine, which has unsettled the peace of the world for nearly fifty years should be righted.

9. A readjustment of the frontiers of Italy should be affected along clearly recognizable lines of nationality.

10. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

11. Roumania, Serbia and Montenegro should be evacuated, occupied territories restored; Serbia accorded free and secure access to the sea.

12. The Turkish portion of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous

9. PROSVITA - ENLIGHTENMENT. Op. cit. pp. 7-8.

10. MEMOIRE. Pp. 12, 1-49: "Rusko-Slovenska hranica ustanovljena jest vremenno... sija hranica (rusko-slovenska) mozet byti zminena i polipšena, jesli tak želajetsja, special'nym dohovorom meždu Ceskoslovenskin Štatom i Karpatsko-Russijeju, Rusineju.

development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under International guarantees.

13. An independent Polish State should be erected which should include the territories inhabited by indisputable Polish population, which should be assured a free and secure access to the sea and whose political and economic independence and territorial integrity should be guaranteed by International covenant.

14. A general association of nations must be formed under specific covenant for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small States alike. (11)

George Creel, head of the American Committee of Public Information, scattered over the world some sixty million pamphlets, booklets and leaflets containing "WILSONISM". The Allied military leaders perceiving the propaganda value of the Fourteen Points, rained countless leaflets upon Germany and Austria-Hungary from balloons and aeroplanes. This weakened the morale of troops at the front. (12)

On March 10, 1919 the American Commission of Rusins conferred with President Thomas G. Masaryk presenting to him the document including the Fourteen Points. In a short time they left for Bratislava to meet with minister Srobar. Finally they arrived in Užhorod March 15, 1919.

Before arriving in Užhorod this Commission conferred with the Prešov National Rusin Council, which approved all the work done by the Commission and authorized it to work in the interest of uniting the THREE RUSIN NATIONAL COUNCILS, namely: Prešov, Užhorod and Chust. Their goal was to get Autonomy for Podkarpatska Rus in a Federative Union of different countries. The Prešov Council

11. ZSATKOVICS I. GREGORY Op. cit. p. 6.

12. ZSATKOVICH I. GREGORY. Op. cit. p. 7.

with Czechoslovakia, the Užhorod Council with Hungary and the Chust Council with Ukraine.

The work to bring all three Councils to a mutual understanding and cooperation proceeded with great results. The American Committee returned to Paris at the end of April, seeking permission from the Peace Conference for the Czechoslovak Army to occupy the eastern part of the Už (Ung) river a territory at that time occupied by the Hungarian Communists.

On May 8, 1919 the Union of the three Councils was achieved and the new Council was named: "CENTRAL RUSIN NATIONAL COUNCIL" which unanimously approved the American Rusin action.

Here are some of the approved decisions:

1. "Elias Hadzsega stressed the great need of our autonomy. A known writer says: 'that only such nations can be united in Federation, who are of the same race, who are of one thought and feeling. That is what our Rusin Americans did, they asked President Woodrow Wilson to help us unite with Czechoslovakia. His resolution was: the Czechoslovak State and Podkarpatska Rus are united into one state, a state with one legal citizenship. One state which in foreign, military and financial matters is governed by Czechoslovakia and in other matters the Rusin State is self-governing. Rusin language was to be used in legal matters, military units were to have Rusin officers and the time of Military Service was to be determined by the Rusin Government. (12)

2. Augustine Volosin stressed the importance of united powers by presenting an addendum about the unity of the Councils: Chust, Užhorod, Prešov into one central Rusin National Council which would protect the Rusin interests:

- a) To protect the general interests of the Rusin people.

- b) To prepare an arrangement for the administration of enlightenment and the education of the Rusins -- unanimously accepted.

On May 15, 1919 the Central Rusin Council recommended Gregory I. Zsatkovich to President Thomas G. Masaryk as president of organizing the Ministry of State, a recommendation which was delivered to the Ministry the next day and this can be noted in the minutes of May 16th meeting. (13)

Sealed minutes ("The Chairman greets Gregory I. Zsatkovich as an honored President of the Central Rusin National Council, informing him about the unanimous wish of the Council, that he accept the great task, which is very important for us concerning the organization of our autonomy and to be the First Minister.")

"Gregory I. Zsatkovich expressed his gratitude to the Council for their confidence in him and stated that he is ready to sacrifice all his energy for the good of his Rusin people. On account of obligation and family matters, he cannot remain in Europe, but without violating this American citizenship, he is ready to accept the undertaking for a few months, in the organizing of the Rusin State, if President Thomas G. Masaryk approves our proposal".

At this meeting the Council concretely approved the action of American Rusins especially the: "FOURTEEN POINTS" presented to the representatives of the Czechoslovak Republic."

"In the name of the Council a message was sent to prepare a plan of agreement and the need of the Rusin State concerning autonomy. Elias Hadzsega proposes that the Commission in general accept the points of the American Commission.

The Central Council approves the decision of the Commission and according to the memorandum of American representatives, set a plan of requests in the following manner.

1. The Rusins will form an Independent State in the Czechoslovak Rusin Republic.

13. ZSATKOVICH I. GREGORY Op. cit. p. 7.

The boundaries of the Rusin State are arranged as will be set by the representatives of the Rusin State and the representatives of Czechoslovakia.

In all Interior Affairs the Rusin State will be independent.

2. The above presented conditions and other understandings and transactions are necessary for the existence and growth of the Rusin State and Czechoslovak Republic. This will be included in a special treaty, which will be decided legally and brought forth by the representatives of the Rusin State and the Czechoslovak Republic.

3. Until this final treaty is signed, until that time the Rusin territory will be placed as a temporary or de facto Rusin State or de facto it will include the following territory: From the Roumanian line which will be re-established by the Peace Conference; from the Hungarian line established by the Peace Conference. On this line the point, where it meets with the western boundary of Szikszó District as far as the river Hernád, the Hernád river to the source of the Torisa (Tarcza) river further on to the north the Torisa river to the point where the river passes the boundary of Spis and Saris counties. From here the southern boundary of (Hethars) Lipjani District and the western boundary of Lublo District in Spiš county to Popradremete.

This temporary or de facto Rusin State will be governed by a Rusin Minister, who is appointed by the President of the Czechoslovak Republic, and this Minister will appoint other officials of the State, necessary for a good administration and temporary government of a de facto Rusin State.

In all disputes and misunderstandings or contrary interpretations of the special treaty between the Czechoslovak State and the Rusin State, there is a right to appeal to the highest Tribunal, having jurisdiction to decide in such matters, the League of Nations.

The decision of this League will be obligating on both parties.

The above-mentioned action of the Central Rusin National Council was made during revolutionary times, especially with separation of Hungary, and was published by the three National Councils. In itself it does not look at the recognition of October 26, 1918 and the Memoire No. 6 and made of Podkarpatska Rus some kind of a revolutionary National Council, which pronounced it to be a de facto State.

One delegation composed of 112 officials and members of the Central Rusin National Council journeyed to Prague (Praha) and there in the name of Podkarpatska Rus solemnly presented the above minutes to President Thomas G. Masaryk on May 23, 1919, and through him to the Czechoslovak Republic. In the afternoon of the same day a 15-member Special Commission conferred in particular with the president, where concrete problems were judged and decided especially concerning the organization of Podkarpatska Rus.

These minutes were also sent to Edward Benes Council and to the present Peace Conference as a final proof of the desire of the Rusins to unite in Federation with Czechoslovak Republic.

President Thomas G. Masaryk had previously notified the government and people of Czechoslovak about the possibility of Czechoslovak and Rusin Union in his communication known as "THE FIRST MESSAGE" January 1919.

On May 26, 1919 the delegation returned to Podkarpatska Rus and Gregory I. Zsatkovich remained in Prague as an empowered representative, to begin negotiating plans to organize the Rusin State. On account of the Czechoslovak and Hungarian Communist war the conferences were postponed to July 13-19-22, 1919. (14)

On March 22nd President Thomas G. Masaryk gave Gregory I. Zsatkovich a copy of the minutes of the Peace Conference, concerning the autonomy of Podkarpatska Rus. A cablegram was sent by Edward Benes to President Thomas G. Masaryk informing Gregory I. Zsatkovich, that the Peace Conference has the intention to settle the final boundaries between Czechoslovakia and Podkarpatska Rus. This was a surprise to Masaryk and Zsatkovich, because until then it was agreed that the boundaries will be settled peacefully between the Czechoslovaks and the Rusins.

Gregory I. Zsatkovich read the conditions of the Peace Conference paragraph 2 (Second part of the St. Germaine stipulation), in which the jurisdiction of the Podkarpatska Rus Sojm (Diet) is defined. In this paragraph there is the word "local", which is incorporated in the Czechoslovak Constitution (paragraph 2, section 4) as "mistni" (local) this could be a deceptive or fraudulent meaning and could not be explained as "vnutrennyj" (interior, internal), which has the meaning of joint laws of one autonomous State.

President Thomas G. Masaryk assured Gregory I. Zsatkovich, that this will not cause any hardship especially because of the fact, that the first paragraph (10th paragraph of St. Germaine) guarantees the Rusins the most wide autonomy. Zsatkovich accepted the whole text as it was presented.

In turn Gregory I. Zsatkovich informed President Thomas G. Masaryk that his obligation is to go to Paris at once, to assure the Rusins that their affairs are presented exactly according to treaty, as the facts in the statistics given to the Peace Conference, as marked in paragraph 6. and that the Hungarian statistics cannot be depended upon. (15)

Gregory I. Zsatkovich arrived in Paris on the 14th, conferred with Edward Benes, the Minister of External Affairs of Czechoslovakia, who shortly informed Zsatkovich of the unanimous decision of the Peace Conference which because of private reasons made the boundaries of Podkarpatska Rus as small as possible. Edward Benes expressed his fear, that regardless what move Zsatkovich will make, there will be no satisfaction to the Rusins. Finally the Peace Conference's intention was set, to make the Slovak and Rusin boundaries at the Už (Ung) river. (16)

Gregory I. Zsatkovich strongly protested, saying our main reason to make the union was the fact, that with this union the Rusins will not be divided into two or more parts. Furthermore the decision of the Peace Conference is not only unjust, but also incredible. Gregory I. Zsatkovich expressed his feeling, that he could not understand how the Peace Conference has such interest in setting boundaries. He responded with a remark, "I am certain if we agree ourselves concerning the boundaries, the Peace Conference will accept our agreement" Zsatkovich recommended the boundaries described in paragraph II. the minutes of the Central Rusin National Council of May 16, 1919.

Edward Benes spread out the map, seeing that the boundaries included the Lublo District in Spiš county and all the territory north and east from the rivers Torisa and Hernad, i.e. Spiš, Šariš and the whole Zemplin counties. Edward Benes at once replied: "I am convinced that the Slovaks will not agree to that." In reply Gregory I. Zsatkovich said: "I am not dealing with the Slovaks, but the Czechoslovak government, on the ground of the understanding made and presented to the Peace Conference." Finally it was decided to let the Peace Conference establish ONLY temporary boundaries between Czechoslovakia and Podkarpatska Rus. Edward Benes agreed with this reasoning, but

Zsatkovich again asked him: "But what guarantee do I have that the Peace Conference will accept this agreement?" Edward Benes replied: "I promise you, that the Peace Conference will do so as we agreed, if not, I am promising you, that I will do so as we agreed, if not, I am promising you, that I will not sign the conditions of the Peace Treaty."

Gregory I. Zsatkovich returned to Prague July 26, 1919, delivered Edward Benes' letter to the President of Czechoslovakia and also his own letter, in which he writes: "It would not be proper for me to explain justice to my people, if such boundaries are set (namely the Už river)." After a serious consideration Gregory I. Zsatkovich has prepared a form of a temporary pact which he enclosed. "i truthfully believe that this is the minimum desire that the Rusins will accept. I firmly hope that the procedure will be accepted by you without any changes."

In the above-mentioned agreement Gregory I. Zsatkovich recommended the boundary dispute be settled in the following manner:

1. "That from the day after October 1, 1919 to the execution of the formal agreement of Podkarpatska Rus (RUSINIA), it would constitute and maintain the following marked territory namely:

2. All territory west of the Už (Ung) river, containing parts of Spiš, Sariš, Zemplin and Ung counties, which especially are particularly on the Map of Podkarpatska Rus west of the Už (Ung) river. (17)

3. The territory especially designated and described on the Map as exhibit "B" .... will be known and marked as a disputed territory, and in the disputed territory there will be no national census of May 1, 1920.

4. From May 1, 1920 the census will be made, by a two-member committee, one in the name of Czechoslovakia and one of Podkarpatska Rus,

17. ZSATKOVICH I. GREGORY, Op. cit. p. 12

concerning the inhabitants in the disputed territory. The disputed territory in the counties of Spiš, Sáriš, Zemplin will be administered by Czechoslovakia and the territory in Ung county by Podkarpatska Rus. The Rusins will be free to speak, print and have legal meetings in the disputed territory administered by Czechoslovakia.

5. The yielding of the boundaries must be two-sided, not only the ethnical side shown by census, but also the economic, geographic and administrative manner of the needs of Podkarpatska Rus. (18)

On July 29, 1919 Gregory I. Zsatkovich was present at a meeting with President Thomas G. Masaryk and Minister of Interior Svehla. Thomas G. Masaryk opposed the pact on the basis: that a pact can be dealt with only by two autocratic States and Podkarpatska Rus has no constitutional representatives. (19)

After a lengthy conference the conclusion was that all said it must be put in writing. Thomas G. Masaryk replied: "Two of us will do that. (Masaryk and Zsatkovich).

During this conference President Thomas G. Masaryk handed a cablegram to Gregory I. Zsatkovich, which he received from the American National Council of Rusins with a copy of his reply. The cablegram requested information about the news report, that Gregory I. Zsatkovich had been wounded by Czech soldiers and that he is in the service of the Hungarian Bolsheviks. Zsatkovich felt that the contents of the cablegram necessitated his return to America to receive the approval of the American National Council of Rusins, to the mentioned agreement and to refute the report spread about him by the enemies of the Czechoslovak and Rusin Union.

On July 29th Gregory I. Zsatkovich informed Edward Benes by mail, that he agreed on the boundary question in the manner expressed on the 24th of July, 1919. Not receiving any reply to

the correspondence, on August 1, 1919 Zsatkovich went to the President's private secretary Jaroslav Cisar, explaining to him, that he must go to Paris at noon, but he must see the President. The President was occupied with many matters and could not give him an audience. In turn Gregory I. Zsatkovich gave the private secretary a copy of the "PROCLAMATION" of August 20, 1919, accompanied with his letter to the President of Czechoslovakia and waited for a reply. (20)

In a private letter Gregory I. Zsatkovich wrote the following: "In America I will be distrusted for my work, not having a formal letter about the report of matters agreed upon July 29, 1919 and which I hope to have approved by the American National Council of Rusins".

19. ZSATKOVICH I. GREGORY. Op. cit. p. 12

YUHASZ Sr. MICHAEL. "Wilson's Principles in Czechoslovak Practice". p. 17. "In 1918, when her independence from Austria was regained, Hungary voluntarily granted autonomy to Rusinsko. A Governor was appointed and the autonomy of Russinsko was put into legal operation. Russinsko, therefore was an autonomous country, when she was annexed to Czechoslovakia. The Czechs nullified this autonomy, demoralized the Podkarpatski Rusins in religion, and morals, deprived them of their rights and ruined them economically, in order to break their resistance, so that they may more easily be denationalized and thus their autonomy may become unnecessary. In order to accomplish all these, the Czechs corrupted the Podkarpatski Rusin leaders and exiled those leaders who resisted the denationalization of their people. At the same time disseminating false information concerning the Podkarpatska Rus autonomy, the Czechs succeeded in misleading the Great Powers who signed the Treaty of St. Germaine-en-Laye and guaranteed the rights of the minorities."

20. ZSATKOVICH I. GREGORY op. cit. p. 13

"The names of the four members of the Rusin Autonomy Committees are: Eugene Puza, Chust, Maramaros County, Julius Brascajko, Chust, Augustine Volosin Užhorod and Vladimir Turkinak, Prešov, Šariš County.

Gregory I. Zsatkovich also stated that he has great need also for the Tomasevsky Map, which he left with the President. He wanted it to be returned to him through Jaroslav Cisar, if it would not be possible for him to have an audience with the President before his noon time departure.

Gregory I. Zsatkovich also had a report prepared for the Central National Council in Užhorod, in which he remarked: "If you find the report proper and good for publication, please send it to Užhorod."

The private secretary took the letter to the President, soon returned saying the President cannot give him an audience. "Please wait awhile!" Waiting for an hour, the secretary again went to the President and returned with a report addressed to the Central Rusin National Council in Užhorod. The secretary said, the President stated: "That all is in order". Zsatkovich replied: "Good, then I will deliver the letter to the Council, but I must have the signature of the President as a verification, that all is in order which corresponds with the verbal agreement of July 29, 1919." The Secretary replied, that the President is too occupied, but in such matters he is entrusted to verify the facts of truthfulness.

Signed: **Videl President C.S.L.**

12, VIII, 1919

**Jaroslav Cisar**

Osobni tajemnik (21)

As for the Tomasevsky Map, Zsatkovich was informed that the President does not have it since he gave it to a commission.

Before his journey Gregory I. Zsatkovich

21. ZSATKOVICH I. GREGORY op. cit. p. 14

personally handed the reports to Basil Takacs, secretary of the Central Rusin National Council in Paris. who was accompanied by Spaloj. This report was also to be given to the American Rusins and is known as "THE PROCLAMATION OF AUGUST 12, 1919".

CENTRAL RUSIN NATIONAL COUNCIL  
IN UZHOROD (22)

Honorable President:

After many conferences with President Thomas G. Masaryk and Svehla the Minister of internal affairs, I have the privilege to advise you, that the Czechoslovak Government appointed me as the President of the Rusin Autonomous Directorium. (23)

The Directorium will be made up of other four members and me, the other members will soon be appointed also.

The members of the Directorium will work in agreement with General Hennoque in the parts of our State, where the Czechoslovak Government has no authority, until the Peace Conference decides the final matters of the State. After the decision of some of the problems, the President of Czechoslovakia, in agreement with the Peace Conference, will appoint the First Governor of RUSINIAN AUTONOMOUS STATE. The boundaries between Slovakia and RUSINIA will also be set.

To our State will belong: O-Lublo district, Spiš county, the northern part of Šariš and Zemplen counties and the northeastern part of Už (Ung) county, Bereg, Ugocsa and Maramaroš counties. The other part, which we wished to have, remains neutral until the national census is completed. The national census will be directed under the leadership of a committee composed of Rusins and Czecho-slovaks.

The neutral part of Už (Ung) county will be administered by our authority.

The Rusinian State (Podkarpatska Rus) will

22. ZSATKOVICH I. GREGORY op. cit. p. 14

23. ZSATKOVICH I. GREGORY op. cit. p. 15

be independent in matters of language, education, religion and in all internal matters.

It will have its autonomous Diet in Užhorod and besides this, it will have its representatives in Prague.

At present I must go to the United States of America on official matters, to secure the moral cooperation of the Rusins in America.

The boundaries between Roumania and Rusinia (Podkarpatska Rus) will be decided by the Peace Conference.

So long, I remain with esteem

Your friend,

**Gregory I. Zsatkovich**

Prague - August 12, 1919

Videl: President C.S.L.

Sent by the President, August 12, 1919

Jaroslav Cisar, Private Secretary

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During the time Zsatkovich was in the United States, the Proclamation of August 12, 1919 was verbally published in the Rusin American newspapers and all facts of the report were presented by Zsatkovich to the Rusin American Congress in the presence of the Rusin organizations in the United States of America. This Congress was held in Homestead, Pennsylvania, September 12, 1919. At this Congress Gregory I. Zsatkovich publicly announced that Podkarpatska Rus will have an autonomy in the broadest meaning of the word, that the boundaries will be arranged in the manner described in Zsatkovich's proclamation. In this delicate matter, the Rusins and Czechoslovaks will receive what they justly deserve. (24)

Personally hearing this report from the Representative at the Peace Conference, and the President of the Directorium of our Motherland, the Congress approved the described plans with a great applause.

In the United States Gregory I. Zsatkovich

24. ZSATKOVICH I. GREGORY. Op. Cit. p. 16

made great success. He received from the "Mid-European Union", the Mid-European Liberty Bell in 1918, the Bell which rang out October 26, 1918 the "Declaration of Independence of the Oppressed Peoples", a document personally read and proclaimed to the whole world by President G. Masaryk (25)

Gregory I. Zsatkovich, returning to Prague, personally handed a copy of minutes of the Congress of Rusins to Masaryk and a copy of the Reports presented at the Congress. The Rusin American newspapers published the nomination of Gregory I. Zsatkovich as the President of the Directorium" Proclaimed August 12, 1919".

Gregory I. Zsatkovich was immensely happy about the approval of the American Rusins concerning the union with Czechoslovakia, but when notified that nothing had been done about **the agreement and promises of the Treaty, (contract) by the Czechoslovak Government, he was angered.**

Nothing was said about the appointment to the Directorium, nor about the boundaries. Furthermore, he was informed that the Czechoslovak Government sent Brejcha as a Chief of the Government Administration. His goal was to divide the Rusins into many fractions and ordered censorship of the newspapers as the President of the Directorium.

Gregory I. Zsatkovich in a letter brought to the conference with Masaryk on October 13, 1919 strongly protested against what had been done. The President replied: "I was waiting for your arrival, now the matter will progress, everything will be in order". On October 16, 1919, Gregory I. Zsatkovich conferred with President Thomas G. Masaryk and Minister Svehla. The result of this conference was, as soon as Brejcha returns from Uzhorod, the matter will be worked out by Svehla, Brejcha and Zsatkovich according to the General Statutes, for organizing and administering Podkarpatska Rus. Minister Svehla

25. ZSATKOVICH I. GREGORY. Op. Cit. p. 16

promised Zsatkovich that as soon as Brejcha arrives, he will notify him.

As late as October 21st Zsatkovich had heard nothing although Brejcha was in Prague for four days. At 5 p.m. Minister Svehla gave Zsatkovich a plan in the presence of Brejcha, upon which all were to work, i.e., the General Statutes for the organizing and administering Podkarpatska Rus. (26)

Gregory I. Zsatkovich disapproved this plan, stating that this is not a political nor an acceptable matter in the understanding of the pact (contract). Svehla and Zsatkovich were trying to compromise. Brejcha revealed compromise is useless and worthless, and left the conference, thus ending it. After the meeting Svehla and Zsatkovich came to an understanding, that Zsatkovich is to put his opposition in writing, as a matter which can be discussed with Edward Benes, Minister of External Affairs, who was well versed with the intention of the Peace Conference.

Copies of this refutation were given to Svehla, Benes, and one sent to President of Czechoslovakia, Thomas G. Masaryk.

Gregory I. Zsatkovich was invited to a meeting with President Masaryk on October 30, and Benes was also present. As Zsatkovich says, "The President greeted both of us, holding in his hand my corrections, which I titled 'Correct Changes and Additions'; additions proposed to the Administration Plan."

The corrections were discussed and approved.

On November 4, Zsatkovich had presented to Benes and Svehla a copy of the General Statutes, which were agreeable to the Minister of External Affairs, Benes. Svehla also agreed with the agreement, saying that the document will be presented to the Council of Ministry on November 6. This document was not presented on this date. Therefore on November 8, Gregory

Zsatkovich appealed to President Thomas G. Masaryk to intervene in this matter and see to it that it will be rushed.

On the 10th of November, President Thomas G. Masaryk called a conference, at which a few corrections were made in Zsatkovich's copy of General Statutes and he remarked that he will speak with Svehla about the results of the conference and asked Gregory I. Zsatkovich also to speak to Svehla.

Gregory I. Zsatkovich did speak to Svehla, who in turn admitted knowledge about the agreement between the President and him. Zsatkovich showed the General Statutes which were corrected in the President's handwriting and approved. Svehla after reading the document promised to present it to the Ministry Council with the appointment of the members to the Directorium.

The General Statutes for organizing and administering Podkarpatska Rus, contained only some parts which were announced to the public on November 18th.

The Actual conditions were:

1. General Statutes for the public.
2. Statutes for the Directorium
3. A list of the appointed members to the Directorium, which the Directorium had the right to veto. (27)

The following noon Minister Svehla and the President invited Gregory I. Zsatkovich to the office and advised him, that the General Statutes were approved without any changes, except one paragraph concerning the Directorium.

Gregory I. Zsatkovich arrived in Užhorod, where he was installed in office by General Heneque, the Military protector. To his surprise he discovered that:

1. In the public statutes the word "soudnictvi" (sudebnictvo) was missing.
2. The list of the appointed members of the

27. ZSATKOVICH I. GREGORY Op. cit. p. 19

Directorium was not transmitted to the Military Protector.

3. There was omitted the paragraph which gave the right to veto to the Directorium members, a paragraph concerning the appointment and discharge of members appointed by the Military Protector.

4. The paragraph concerning the right of the Directorium to make the list of the necessary expenses of their usual functions, was totally left out.

Gregory I. Zsatkovich sent his protest to Prague by letter and telegram. He received a reply which stated, that the matter will be corrected on October 6th. During the Conference Brejcha said: "I received a telegram concerning the appointment of Directorium members and two members were not accepted, namely Theophile A. Zsatkovich and Eugene Puza. Instead of them Julius Hadzsega and Cyril Prokop were nominated. The reason for Theophile A. Zsatkovich not being accepted was that according to the Czechoslovak Law, two brothers cannot be on the same commission. Eugene Puza will be renominated. This correction will be sent to the Military Protector. December 9, 1919 Signed by:

Tusar Svehla Gregory I. Zsatkovich (28)

On December 27th, 1919 the appointed Territorial, Constitutional, and Administrative Committee was to examine the points in question.

A session was held at which Hrusovsky was present as a representative of the Slovaks, He proclaimed that the lobbyist of the Slovak Parliament decided to give Podkarpatska Rus' only the territory between the Už (Ung) and Cirocha rivers and a portion of north eastern Zemplin county. (29) The Directorium refused the proposition ending the session.

28. ZSATKOVICH I. GREGORY Op. cit. p. 21

29. ZSATKOVICH I. GREGORY Op. cit. p. 21

Gregory I. Zsatkovich sent a formal request on the basis of the agreement of a session of February 10th, 1919 called by the President, at which Pallier, an official of the Rusin department, was present. Zsatkovich received a reply with Pallier's signature, who not only did not accept the Zsatkovich proposition, but did not even touch the question of boundaries, autonomy, etc., stressing only the administrative part.

On February 14th Gregory Zsatkovich sent a reply to the "Palier Memorandum" requesting, that the Czechoslovak Government give a reply on the decided project presented January 27th. If a reply is not forthcoming by February 17th, it will be considered negative. Being that the reply was not received, Zsatkovich on February 19th presented his resignation.

The members of the Resignation Directorium of March 2, 1920 unanimously accepted it. Through a personal contact in an interview with President Thomas G. Masaryk there came an understanding, that the territorial question will be decided between Czechoslovakia and Podkarpatska Rus and in matters of autonomy the Czechoslovak Government will not bring forth decisions which would be contrary to the Peace Conference. Then the Gubernatorial Office was practically forced on Gregory I. Zsatkovich, which he accepted on the recommendation of prominent Rusins. Governor Gregory I. Zsatkovich's first deed was to give out a "Manifesto" which was approved by the Government.

The Manifesto was as follows:

"The final decision of the boundary question of Podkarpatska Rus, which was agreed upon by the General Statutes, was left to the decision of Rusins and Slovaks. This was not successful, and on account of this it is left to the Constitutional Government: The Parliament of the Czechoslovak Republic and the Diet (Sojrn) of Podkarpatska Rus." (30)

Gregory I. Zsatkovich re-accepted the Gubernatorial Office under condition, that the Czechoslovak Government will cooperate with him. In return he received only promises and no deeds.

Gregory I. Zsatkovich informed Thomas G. Masaryk and others that he re-accepted the Gubernatorial Office with the right to conduct matters in such a way that Podkarpatska Rus gets her autonomy, to which she is honestly entitled according to the Treaty of the Peace Conference.

After three months orientation and study about the local conditions, Governor Gregory I. Zsatkovich journeyed to Prague, presenting his personal observations about the conditions in Podkarpatska Rus. At the session it was decided the neutral territory Rusin officials also be included. All was promised. In the meantime Zsatkovich went on a vacation. During his that an election would be held in January, 1921.

Gregory I. Zsatkovich's request was that during the census taken by the Slovak Officials in vacation, he was notified by a special messenger, about the census taking in the questionable territory: Spiš, Šariš, Zemplén, Už (Ung) counties and that Župan Slavik had sent out a circular in which the following is stated: "In Slovakia there are no Rusin males or females; we consider all this not a Rusin, but Hungarian agitation, etc."

Besides the circular this high official gave out secret instructions and orders to county officials as follows:

No. 1851 - 1921

#### TO ALL OFFICIALS OF ZEMPLIN COUNTY

Concerning the current rumors, that part of Zemplin county will be attached to Podkarpatska Rus, which aroused the anger of the majority of Slovak inhabitants, I hereby quote an extract from the full power Ministry of Slovakia: January 21, 1921, No. 127-1921 Administrative Office, to verify the fact, that the Peace Treaty

has firmly and definitively determined the boundaries between Slovakia and Podkarpatska Rus. Beside we took over certain villages belonging to us, which were between Slovakia and Podkarpatska Rus.

I am wishing to inform the inhabitants of your district with a note that the information is totally fabricated and not true. (31)

Dr. Slavik  
Župan

- - - - -

Gregory I. Zsatkovich found it difficult to believe this secret circular and cut short his vacation to attend to matters personally. Being in Zemplin county for four days, he was convinced that the circular was spread throughout the whole county to county officials. Consequently Gregory I. Zsatkovich informed the President and the President Minister of Slovakia as follows:

"The Circular of Župan Slavik of Zemplin county states that declaring someone to be a Rusin is Hungarian propaganda, caused a terror among the officials, which I witnessed traveling through Zemplin county. In the name of the Rusins, Zsatkovich protested and explained that the census of Slavik will not be accepted, nor being legal, for the Rusins in Zemplin county. In this matter we request that such moves be stopped to safeguard the Constitution of the Slovanic element in Czechoslovakia.

Signed: Dr. Gregory I. Zsatkovich  
Governor

Zsatkovich seeing that he could no longer believe the sincerity and good will of the Government, sent his resignation to the President of Czechoslovakia.

On April 12th Zsatkovich conferred with President Masaryk and consequently insisted on his resignation, which was accepted by the President on May 13, 1921.

This is a sad history, which had to be told by Gregory I. Zsatkovich in his report "OTKRYTIE," how Podkarpatska Rus was dismembered.

The present facts about the denationalization in the questionable territory showed that the Rusins instead of respect, understanding and good will received betrayal, not being represented on the census committee.

Gregory I. Zsatkovich wrote his "OTKRYTIE" to tell the world about the great injustice done to them by their Slovanic brothers, the Czechoslovaks.

The following conditions and agreements were placed in the Peace Conference Treaty as follows: (32)

## CHAPTER II.

### Paragraph No. 10

"The Czechoslovak Government promises to grant to the territory of the Rusins lying south of the Carpathians, between the frontiers fixed by the Allied and Associated Powers, such organs of self government within the Czechoslovak State and shall afford the utmost Autonomy compatible with the due maintenance of the Czechoslovak State".

### Paragraph 11

"The territory of the Rusins lying south of the Carpathians, shall have an Autonomous Provincial Assembly Diet. This Diet shall exercise legislative power in regard to language, public instructions, education and religious affairs, as well as in administration and in all other matters which the laws of the Czechoslovak State place within its sphere of activity. The Governor of the Rusin territory shall be nominated by the President of the Czechoslovak Republic and he shall be responsible to the Rusin Diet (Sojm)."

### Paragraph No. 12

"Czechoslovakia obligates herself, that the

officials of the Rusin territory should as far as possible be chosen from among the inhabitants of the territory."

Paragraph No. 13

"CZECHOSLOVAKIA guarantees the Rusin territory its representation in the Czechoslovak Republic Parliament, to which representatives will be sent. These representatives will have no right to vote on questions which are given to the Rusin Diet".

Governor Gregory I. Zsatkovich had also the following requests: (33)

1. Abandon Martial Law.
2. Election laws for the election of the First Podkarpatsky Diet (Sojm), with a guarantee of Rusin membership.
3. Election to the Diet of Podkarpatska Rus as soon as possible.
4. Nominate a Rusin for a Governor with full power in autonomous matters.
5. The present boundaries are **only** temporary.
6. To correct the injustice done to the Rusins by the census takers of February 12, 13, 1921, in the questionable territory. Investigation committees of both parties Czechoslovak and Rusins to be present.
7. Omit from the Czechoslovak Constitution all parts which did not interpret the spirit and meaning of the St. Germain Peace Treaty. Place in the Constitution paragraphs 10, 11, 12, 13, of St. Germain Treaty "IPSIUS VERBIS" and declare that these paragraphs can be changed **ONLY BY** the approval of the Podkarpatska Rus Diet (Sojm).
8. Accept my project for the Constitution of Podkarpatska Rus.
9. At once confiscate the SCHÖNBORN and all large estates of Podkarpatska Rus and bring to life a land reform. Decide how much land may one own.

10. Restitute the loss of the Rusins made by the exchange of the Austro-Hungarian money to Czechoslovak valuta.

11. It is the obligation of the Czechoslovak Republic Government to announce, that the nomination of officials of Podkarpatska Rus will not take place until the Diet of Podkarpatska Rus is instituted. (34)

The Rusins freely united with their Slovanic brothers the Czechs, Slovaks, as a respectable, loyal populus of the Republic, awaiting justice from the Republic.

The consequence of the Rusin dis-unity is that they were mistreated and betrayed by the Slovanic brothers, the Czechoslovaks, who practically took away from Podkarpatska Rus about half of the Rusin territory in all. Finally it gave the last stab to the Rusins, by trading the Rusin territory left in Podkarpatska Rus to Stalin for the Tschesin territory in Silezia, which was inhabited by Czechs. A former territory of Czechia was taken from the Poles in 1945.

Thomas G. Masaryk, President of Czechoslovakia, said: "A nation that deprives freedom from a nation, will destroy itself."

#### MEMORANDUM

Memorandum of the Rusin Council of National Defense to the League of Nations and Governments of Allied and Associated Powers as signatories of the Peace Treaties of St. Germaine en Laye.

By the President of the Rusin Council.

When the World War drew toward its end, it was from this part of America that President Wilson enunciated the well known 14 points claiming new democratic settlements for all the people of Europe.

We Carpatho-Rusins living in America welcomed enthusiastically President Wilson's declarations made on February 11, 1917 and

34. ZSATKOVICH I. GREGORY. Op. cit. p. 29

according to which "national aspirations must be respected; people may now be dominated and governed only by their own consent. Self-determination is not a mere phrase. It is an imperative principle of action, which Statesmen will henceforth ignore at their peril". William E. Rappard: Minorities and the League. International Conciliation, Sept. 1926, No. 22, P. 330.

Regarding especially Austria-Hungary we were filled with joy by the President's statement that the peoples of Austria-Hungary whose place among the Nations has to be assured, should be accorded the freest opportunity of autonomous development.

Owing to the example thus given by the United States, the principle of national self determination was equally accepted by the other Allied and Associated Powers and by the interested small nations as well. Some of these later, relying on their own strength, chose to be independent, while others sought to join kin races.

The Carpatho-Rusins of America -- numbering 500,000 souls -- endeavoring to secure for their brethren living South of the Carpathians, national freedom declared as the principal aim of European politics, took the obvious course of entering into negotiations with the distinguished representative of the Czecho-Slovak Republic, Thomas G. Masaryk. As a result of these negotiations the conditions of the union were established, (1918) providing that the Rusins (Ruthene) Territory, south of the Carpathians, and the Rusin Ruthene Nation, living on it, be accorded the widest Self-Government, in order to be able to consolidate their liberty according to their own conception and to use it for the purpose of pursuing the development of their economic and cultural resources. The Carpatho-Rusins of America have been induced to take these steps by their implicit faith in the Slav solidarity of the Czech Nation -- being

represented by Thomas Masaryk -- by the democratic principles to all appearances sincerely professed by them, and by the sympathies documented by the Czechs towards the Rusin Ruthene Nation, both before and during the war.

The action taken by the Carpatho-Rusins of America towards a federative union with the Czecho-Slovak Republic was finally endorsed by the National Councils of Ruthenia.

The federative union thus created was accorded international recognition by the Treaty concluded between the United States of America, the British Empire, France, Italy and Japan, on the one hand, and Czecho-Slovakia, on the other hand, at St. Germaine en Laye, on September 10, 1919, the preamble of which expressly states that "the peoples of Bohemia, of Moravia, and of part of Silesia, as well as the peoples of Slovakia, have decided of their own free will to unite, and have, in fact, united in a permanent union for the purpose of forming a single sovereign independent State under the title of the Czecho-Slovak Republic, "and that the Rusin Ruthene peoples to the South of the Carpathian have adhered to this union."

This Treaty -- in Articles 10 to 12 of Chapter II - means to assure the free development of national life to the Rusins, Ruthenians, living south of the Carpathians, and that is why it provides for the widest self-government with the establishment of a National Diet vested with full legislative powers in all linguistic, scholastic and religious matters, in all matters of local administration, and furthermore, in other questions which would come under the scope of a free national administration, within the frame of the Confederation of Czecho-Slovakia.

Nearly ten years have elapsed since, but notwithstanding the right of National Autonomy established by the Treaty of St. Germaine and other solemn promises, the Czech rulers did not allow to this day our Carpatho Rusin people to exercise their rights of self-government.

Moreover, the Rusin people are being deprived by the Czechs even of the possibility of developing those national cultural resources the free exercise of which had been guaranteed to whichever National Minority by the Peace Treaties.

The Rusins living in America are now convinced that neither the legislative circles of Czecho-Slovakia nor its Government are likely to show any just inclination towards attending to the most imperious needs of the population of Carpatho-Ruthenia; nor is it to be expected that they should prove their readiness to appreciate the ardent longing of our people to enjoy the liberties assured to them by the verdict of the Allies.

Experiencing this faithless refusal to comply with obligations solemnly undertaken more than eight years ago, and burdened with the enormous responsibility of having promoted the federative adherence of their native land and its people to the Republic of Czecho-Slovakia, observing of Czecho-Slovakia that the numerous appeals and Memoranda, addressed by the various organizations of the American Rusins, Ruthenes to the subsequent Government of Czecho-Slovakia, have not been accorded even the slightest attention; the whole body of the Carpatho-Rusin people of America consider it their moral duty to launch the strongest protest by way of their National Rusin Ruthenian Councils - a political organ consisting of representatives of the people, elected on parliamentary lines, and of the delegates of all other national organizations against the utter and contemptuous disregard of the rights of the Carpatho-Rusin people by the Governments and ruling circles of Czecho-Slovakia.

At the same time, the American National Council of Rusins (Ruthenes) representing all Carpatho-Ruthenians of America, together with the Central Rusin Council of the Ruthenes of the mother country, appeal to the whole world, to all

civilized nations, but above all to the Governments and States under the auspices of which the Treaty of St. Germaine was created and to the League of Nations under the guaranty of which it has been placed; imploring them to bring their mighty influence to bear upon Czecho-Slovakia in order to secure the carrying out of the rights accorded to the Ruthenes (Rusins) living south of the Carpathians, in Chapter II of the said Treaty.

The Minority Treaty of St. Germaine has been placed under the guaranty of the Principal Allied and Associated Powers, i.e., The United States of America, the British Empire, France, Italy and Japan, -- according to the general rules of International Law relating to international treaties. Apart from this, it is provided by Article 14 that some stipulations of the Treaty -- amongst them those relating to the Autonomous Rusin (Ruthene) Territory -- shall be placed under the protection and guaranty of the League of Nations as well. "It had for a long time been the established procedure of the public law of Europe that when a new State was created or when an existing State absorbed any considerable amount of territory, for the formal recognition of the situation by the Great Powers to be accompanied by a request on the part of these Powers to the Government thus recognized that it should undertake to apply certain definite principles of Government, in the form of an agreement possessing an international character. The new minorities treaties, however, differ in form from previous conventions relating to similar questions. This change of form is a necessary consequence and an essential part of the new system of International relations inaugurated by the establishment of the League of Nations. Formerly the guarantee for provisions of this nature was vested in the Great Powers. Experience has shown that this arrangement was ineffective in practice, and it was also open to the criticism

that it might give to the Powers, either individually or in combination a right to interfere in the internal constitution of the states affected, which could be used for purely political purposes. Under the new system the guarantee is entrusted to the League of Nations. Furthermore, a clause has been inserted in all the Treaties, by virtue of which disputes which may arise in connection with the guarantees in question may be submitted to the Court of International Justice. "In this way differences which may arise are removed from a political to a judicial sphere -- a fact which should facilitate an impartial decision." -- Helmer Rosting, *Protection of Minorities by the League of Nations* -- *The American Journal of International Law*, Vol. XVII, No. 4. October 1923. P. 647.

We believe and hope that the League of Nations will not fall back on views professed by politicians of the XVIII Century, having been thus expounded by King Frederick the Great: "All guarantees of our time are like pieces of filigree art - destined rather to satisfy the eyes than to be of any utility." *Histoire de Mon Temps*, T.I. chapitre 9.

#### I.

### TERRITORIAL GRIEVANCES

Historical sources: Russian, Polish, German, even Czech historians prove that the original settlements of the Carpatho-Rusins by far exceeded towards the West the regions at present inhabited by them. Serious sources prove also the fact, that the Vag River, crossing the Western part of Slovakia of today, formed the Eastern boundary of the Slovakian Principality of yore. The whole region lying beyond the Vag was Rusin- Ruthenian territory under the rules of the Rosti-slaviczes.

We shall not annoy the reader of this Memorandum by dwelling at length upon these historical data. We even acknowledge the practical necessity of taking account of the

historic processes having in the course of centuries considerably changed the territorial distribution of the national forces. This attitude is indeed a "conditio sine qua non" of discussing political problems. But we may hardly fail in this respect and certainly do not sin against the rules of historical realism when referring to the ethnographical map elaborated by M. Tomasovsky in accordance with the returns of the Hungarian census of the year 1900 and published by the University of St. Petersburg -- as it then was. It is on the authority of this map that the Carpatho-Rusin people claim parts of the former counties of Spiš, Szepes, Šariš, Zemplen and Ung - Už - being situated West of the present Slovako-Rusin line of demarcation.

Regarding this territory line of demarcation between Slovakia and Carpatho-Ruthenia, the following statement is to be found in Chapter II. of the "Statutes General regulating the Organization and Administration of Carpatho-Ruthenia Rusinia", elaborated, though not officially promulgated by the Czechoslovak Government in 1919: "The Territorial Committee of the Paris Peace Conference have delimited the frontier as follows: a) The line of demarcation separating Slovaks and Rusins-Ruthenes proceeds immediately from the town Csop to the northern part of the town of Užhorod, leaving the railway in Slovakia and the town in Ruthenia; further from this point it follows the course of the river Už up to the Carpathians; the whole territory East of this line is to be considered autonomous Rusinia Ruthene territory". Dr. Frant Weyr *Soustava Cechoslovenskeho Prava Statniho v Praze, 1924, 2nd edition, p. 314.*

It is however, apparent from the following passage of the said Statutes that not even the Government of Czecho-Slovakia considers this line as the definite Western frontier of Rusinia-Ruthenia. "Seeing that part of the Ruthene Rusin people constitute a Minority on the Slovakian Territory as established by the Peace

Conference, the Czecho-Slovak Government proposed to the Representatives of both Nations to agree upon the uniting of the territory continuously inhabited by Rusins Ruthenes with the Autonomous Territory of Rusinia-Ruthenia."

The Memorandum of the Central National Council of Užhorod issued on February 9th, 1927, contains the following statement concerning the line of demarcation between Slovaks and Rusins-Ruthenes: "The frontiers of Carpatho-Rusinia are not definitely established, seeing that not only the territory having been expressly designed as Rusin-Ruthenian by the Slovak-Rusin-Ruthenian Committee of Right in the first days of October, 1919 has not been annexed to Carpatho-Rusinia, but in 1922 in connection with the creation of the Grand County of Kosice, the Government even planned to cut off from the Autonomous Rusinia-Ruthene Territory a group of villages situated East of the Slovak-Ruthenian line of demarcation. Moreover, even now subsists the plan to sever Užhorod, the capital of Carpatho-Rusinia-Ruthene from this territory."

Two most important inferences may be drawn from the statements quoted above, both pointing at the conclusion that the delimitation of the Rusinia-Ruthene territory towards Slovakia was by no means definite, but merely the tracing of a temporary line of demarcation. One of these proofs is given by the Statutes General for Rusinia-Ruthenia drawn up by the Prague (Prah) Government, expressly using the term "line of demarcation" and reserving the transference of this line to the East for an agreement to be concluded between the Representatives of the Slovak and Rusin-Ruthene Nation. The other proof lies in the fact that the Czecho-Slovak Government themselves planned to change the course of this line in 1922, moreover - according to Župan Slavík's Circular No. 1851 of 1921 - they even decreed arbitrary changes on same.

In this way even Czecho-Slovak Government

admits the exclusion of part of the Carpatho-Rusin people from the Ruthene Territory. We beg to add that this part is by no means inconsiderable. Foreign Minister Benes, in his Memorandum No. 6, addressed to the Peace Conference, puts the number of the Carpatho-Rusins at no less than 557,867. On the other hand, Czecho-Slovak census of the year 1921 registered 372,884 Rusins Ruthenes in Carpatho-Rusinia and 85,644 in Slovakia, i.e., altogether 458,528; more than 100,000 less than the figure quoted by Minister Benes at the Peace Conference. The fairness of the methods of the Czecho-Slovak census of 1921 appears in a strange light of its figures registering the number of the Rusin-Ruthene population in Eastern Slovakia are confronted with official pre-war statistics. So for instance the Czecho-Slovak census of the year 1921 puts the number of the Rusins (Ruthenes) on the Territory of the former county of Šariš-Sáros - at no more than 9,200, while the Hungarian census registered no less than 39,000 on the same territory. The Governmental pressure which was exercised in order to influence the results of the census is well demonstrated by the quotation from a Circular issued by Zupan Slavik and distributed in the territory of the former county of Zemne-Zemplén - and in the Western parts of the famous country of Už-Ung. Zupan Slavik asserts in this Circular in an authoritative manner that "There are no Rusin (Ruthene) men or women living in Slovakia." Nevertheless, even the subsequent official Czecho-Slovak census tendencious as it was, could not but contradict M. Slavik registering 86,000 Rusins (Ruthenes) on this territory.

At the time of the Peace Conference discussing the territorial question and, in connection with them, the position of the small nations, President Wilson outlined the purpose of these negotiations in an important speech, on May 31st, 1919, as follows: "We are trying to

make a peaceful settlement, that is to say, to eliminate those elements of disturbance, so far as possible, which may interfere with the peace of the World and we are trying to make an equitable distribution of territories according to the race, the ethnographical character of territories according to the race, the ethnographical character of the people inhabiting these territories. "Cfr. H.W.V. Temperley. - A History of the Peace Conference of Paris. Vol. V.P. 130.

It was under the influence and in conformity with the spirit of this speech that the so-called Minority Treaties were drawn up, and amongst them the Treaty concluded between the Principal Allied and Associated Powers and Czechoslovakia - on September 10th. Is it conceivable to assume that the Peace Conference acting under the influence of and within the atmosphere created by the Wilsonian principles, should have approved the splitting into two parts of the People with the result that 25 per cent of them - and precisely the part living nearest to the West of Europe - be excluded from benefiting by the Rusin - Ruthenian Autonomy provided for in Chapter II. of the Minority Treaty? Is this compatible with the principle proclaimed by President Wilson as that of the "equitable distribution of territories"?

We do not doubt for a moment that the international instance competent to deal with the territorial problem left unsettled by the Peace Conference, (1) considers it necessary to unite

(1) The respective parts of Article 10, Chapter II, of the Minority Treaty read as follows:

"Czecho-Slovakia undertakes to constitute the Rusin (Ruthene) Territory South of the Carpathian within frontiers delimited by the Principle Allied and Associated Powers as an autonomous unit within the Czecho-Slovak State".

the whole of the Rusin (Ruthene) people living South of the Carpathians, within the same political boundaries and that in consequence of this the League of Nations will assure self-government to the whole Carpatho-Rusin people.

The present demarcation line can not be accepted as a final boundary drawn according to Article 10, since it does not include the Western group of the Rusin (Ruthene) people. The Rusin Ruthenia of today is in fact such as "autonomous unit" which has no autonomy and which does not even unite the whole Carpatho-Rusin people. The artificial line dividing Slovakia and Rusinia-Ruthenia cuts into two parts the territory continuously inhabited by Rusins-Ruthenes.

#### THE AUTONOMY QUESTION

According to Article 10 of the Treaty concluded between the Principal Allied and Associated Powers and Czecho-Slovakia at St. Germaine en Laye: "Czecho-Slovakia undertakes to constitute the Rusin-Ruthene Territory South of the Carpathians within frontiers delimited by the Principle Allied and Associated Powers as an autonomous unit within the Czecho-Slovak State, and to accord to it the fullest degree of Self-government compatible with the unity of the Czecho-Slovak State". Article II. stipulates that the "Rusin-Ruthene Territory South of the Carpathians shall possess a special Diet. This diet shall have powers of legislation in all linguistic, scholastic and religious questions, in matters of local administration and in other questions which the laws of the Czecho-Slovak State may assign to it. The Governor of the Rusin Ruthene Territory shall be appointed by the President of the Czecho-Slovak Republic and shall be responsible to the Rusin Ruthene Diet."

These stipulations date from 1919. Let us see what has been achieved in this respect by Czecho-Slovakia during the past period of nearly a decade.

The corresponding parts of the law of Constitution of Czecho-Slovakia seem to be conformed to the text of the Minority Treaty. However, it would be a most superficial reader who would accept this as a final conclusion. A more conscientious student would easily observe that the Constitutional Charter itself submits the provisions of the Treaty to very substantial restrictions.

1. The President of the Republic may refuse the signing and prevent thereby the coming into force of laws enacted by the Rusin-Ruthenian Diet, which, by the way, exists these nine years only in writ. The Constitution in no way restricts this veto of the President. Therefore in case the President of the Republic should not wish it, not a single of the laws enacted by the Rusin-Ruthene Diet may come into force.

No doubt, the President of the Republic holds a pretty strong legal position against the Parliament of Prague, too, still he would be unable to hinder the activities of the Prague Legislative Assembly to such a degree and has not the power to render them illusory as is the case with regard to the Rusin-Ruthenian Diet. This latter, we cannot sufficiently emphasize it, exists to this day on paper only. (2) Regarding laws enacted by the Parliament of Prague, the President of the Republic may but exercise a limited suspensive veto. According to the Constitution, the President is empowered to send back to the Parliament within a month the bills put before him in order to be signed, together

(2) The Statutes General regarding Rusinia-Ruthenia - No. 26336, 1919, - provide that the "election of the members of the Rusin-Ruthenian Diet will not take place later than 90 days after the election into the General National Assembly of the Czecho-Slovak Republic." Chapter IV, 6. This term of 3 months has expired long ago; nay, nearly 3 times 3 years, yet the Ruthenian Diet has not been summoned.

with his remark: however, if the rejected bills be passed once more by the majority, the members in both houses, then the Act thus passed has to take its place in the Statute Book. Cfr. Weyr, Soustava pp. 453 and 458. This provision of the Constitution does not apply to the Rusin-Ruthenian Diet. Deputies elected from among the Rusin-Ruthene People might only then become in reality the legislators of this Diet if and when the President of the Republic, i.e., the Government of Prague legally responsible for his action, permitted it.

2. Another important deviation which equally means the serious infringement of the rights of self-government warranted in Article II. of the Minority Treaty, consists in the circumstances that while, according to the mentioned Treaty, the Governor of Rusinia-Ruthenia is only responsible to the Rusin-Ruthenian Diet, according to the sixth line of Par. 3. of the Constitution he is also responsible to the Parliament of Prague. (Weyr. Soustava P. 445). Practically and, in fact this means at present when the convocation of the Rusin-Ruthenian Diet is being delayed "ad Graecas Calendas" by the Prague Government - that the Governor of Rusinia-Ruthenia may be made responsible at present only by the Parliament of Prague, that is, by a legislative assembly in which representatives of the Rusin-Ruthenian people form an insignificant minority.

The Constitution has strictly incorporated the provisions of the Minority Treaty (Article 10) according to which Rusinia-Ruthenia ought to be constituted as an autonomous unit possible within the Czecho-Slovak State and accorded the "fullest degree of self-government". Now let us see how this "fullest degree of self-government" has been conceived by the Czech legislators.

The Governmental Decree issued on April 26,

1920, (3) placed at the head of Rusinia-Ruthenia a Governor and Vice-Governor. However, the latter was placed above the former. It is true that according to the above quoted decree the Governor possesses the right to suspend such dispositions of the Vice-Governor which, in his eyes, are against the Constitution or against the Law, or prejudice the interest of Carpatho-Ruthenia Rusinia and to ask for the decision of the Prague Central Government (Par. 2, sixth line).

At the same time this very Vice-Governor, whom even the decree supposes capable of giving orders such as might prejudice the interests of the territory he is called upon to govern, this very Vice-Governor, who is the chief confidant of the Prague Government, has to countersign every single official act of the Governor and in case of a difference of opinion arising between them, the disputed point has to be put up for a final decision to the Prague Government. (Par. 3)

The Vice-Governor is the direct head of the Rusin Ruthenian civil administration. It is he who conducts the election of the ten elected members of the Governing Council, while the electors are official subordinates of the Vice-Governor -- the heads of the parishes. (Par. 5)

Above the ten "elected" members the Governing Council consists of six appointed members: The Governor and the Vice-Governor (appointed by the President of the Republic upon the presentation of the Prague Government) who are ex-officio members of the Governing Council, and four other members appointed by the Prague Government. The Prague Government possesses the right wherever to break up the Rusin Ruthenian Governing Council, or to

(3) Zbirka Zakonu s narizeni Statu Ceskoslovenskeho. (Collection of the Statutes and Decrees of the Czecho-Slovak State) No. 356, 1920).

deprive single members -- even elected ones -- of their membership if they "neglected their duties". (Par. 16).

In the Governing Council, for transacting business the presence of five (5) elected and of four (4) appointed members is required, -- the Governor and the Vice-Governor included. In case of this number not being reached, the sitting resumed after eight days may pass valid resolutions, even attended by less than nine (9) members.

The political and financial rapporteurs attached to the civil administration, further three more rapporteurs designated by the Vice-Governor from case to case (Par. 10) are bound to assist at the Governing Council's sittings.

Summarized:

#### GOVERNING COUNCIL

##### Appointed Members:

1. Governor (His presence is required for transacting business).

1. Vice-Governor.

4. Appointed members, no officials.

3. Appointed officials. (Rapporteurs.) (Their presence is obligatory).

3. Appointed officials (designated by the Vice-Governor from case to case; their presence is obligatory).

12. Elected members:

10. Elected by the heads of parishes under the auspices of the Vice-Governor.

According to introductory part of the decree discussed above, the Charter has been issued on the basis of the eighth line of Par. 3. We have mentioned the main provisions of Article 3 of the Constitution - in the above; line eight reads as follows: "Special provisions regulate detail questions, more especially those regarding electoral franchises and eligibility for the Rusin Carpatho Ruthenian Diet." (Weyr. Scustava, P. 445).

It is obvious that this so called Governing Council could hardly be considered an adequate

organ of the Rusin Ruthenian Autonomy; nevertheless, not even this shadow of a real governing body has been convoked since 1922, the governance of the country being entirely entrusted to irresponsible Czech bureaucrats appointed by the Prague Government.

The Act of Parliament of July 14, 1927, regarding the formation of the administration, even formally suppresses the separate status of Rusinia Ruthenia. This act completely unifies the administrative organization of the whole of Czecho-Slovakia; however, by no means in the form of constituting wide autonomies (as warranted to Rusinia Ruthenia by international Treaty), but endowing the provinces with a very modest degree of administrative local government which in many respects stands even behind the Hungarian county-system of old.

The Statue No. 125, 1927, divides the territory of Czecho-Slovakia into four administrative provinces, one of them being denominated "Ruthenia" (the autonomous territory of Carpatho-Rusinia) Par. 2.

A provincial office is to be created for each provinée, the administrative sphere and the capital of which may be changed by an ordinary Act of Parliament. (4)

That the activities of this Provincial Office are being restricted by a spirit of centralization gravitating towards Prague, is amply verified by the fact that matters having belonged hitherto under Ruthenia's administration may be transferred by way of a Governmental decree to some "other" department. The Law itself transfers into the sphere of action of the different Ministries of Prague part of the powers which on the basis of the Governmental Decree No. 113, of June 7, 1923 hitherto belonged by rights under the Rusin Ruthenian administration. (Administrative Reform Act of 1927, Par. 5. line 3.) However logically and according to the principle of self-government and federative decentralization, it ought to be placed within the competence of the Provincial Office and the

sphere of action of the local offices connected with same, respectively.

We feel we must recall here a remarkably wise statement of President Masaryk -- which we believe might even more justly be applied to conditions prevailing in his own country, -- according to which "America gives us a political lesson also by the fact of both Republic and Democracy being built on federative lines. It is just the opposite of European Centralism which did not stand the test anywhere. The Swiss Republic equally points towards Autonomism and a federative character. But American federation and autonomy must defend themselves against centralism, rapidly gaining ground at the costs of self government."

(4). To justly appreciate these explanations one must be acquainted with the "rigidity of the Czecho-Slovak Constitution (to use a term of Bryce's) making a difference between the constitutional Act and ordinary Acts of Parliament. To modify the former three fifths of the majority of both Houses of Parliament is necessary (Par. 33) No such qualified majority is required to change an ordinary act of Parliament. The Administrative Reform Act of 1927 does not say that the territorial competences of the Rusin Ruthenian Provincial Office may only be modified by a Constitutional Act of Parliament, inspite of the 9th line of Par. 3 of the Constitution leading to this conclusion, or otherwise the absurdity would arise that the territory belonging to the administrative sphere of the Rusin Ruthenian Provincial Office might be different from the "Autonomous" Rusin Ruthene Territory. A certain anxiety seems to be justified in this respect, seeing that the spheres of the Rusin Ruthenian administration have been modified according to our information, by government decree, i.e., not even by Act of Parliament, and against the wishes of the Rusin Ruthene people.

Conditions in Czecho-Slovakia, and in any case conditions in Ruthenia Rusin.a, are in sad contrast with this ideal.

The Rusin Ruthenian people - far from enjoying the autonomy guaranteed by International Law - have to look helplessly at the centralizing endeavors of the Prague Government. Left entirely to themselves they very nearly break down under an avalanche of Governmental decrees which are against the Constitution and International Law, and the final aim of which is the denationalization of the Rusin Ruthene people.

That which Prague has pleased to label "Autonomy" and which is being exhibited to foreign eyes, is but a magic rod, hiding the actual state of things. Positively it is not the legislative autonomy which has been promised to the Rusin (Ruthene) people on the basis of Article II of the Minority Treaty of Saint Germaine; nothing of this legislative autonomy for Rusinia (Ruthenia) has been realized as yet.

Regarding the legislative autonomy in Article II of the Minority Treaty, Czecho-Slovakia has assumed up to this day the standpoint of the most complete negation.

The Rusin (Ruthenian) Diet has not been summoned to this day; but neither has the Rusin (Ruthene) Territory been accorded the widest administrative self-government mentioned in Article 10. Nay, not even a very narrow one!! Maybe some steps have been made in that direction but what was given with one hand was taken away with the other. The Administrative Reform Act of 1927, mentioned above, may serve as an example. This Act called into life besides the above described Provincial Office, another territorial organization - the "Provincial Council of Representatives". This body possesses indeed some likeness of the attribution of autonomy inasmuch as two-thirds of its members, (Par. 13) - in Carpatho-Rus' 12 out of 18 have to be elected; one-third of the members

is appointed by the Government. In this way the Provincial Council of Carpatho-Rus' will include six appointed members.

Still the disposition regarding the sphere of action of this Provincial Council allows but very narrow limits for its activity as compared to the autonomy warranted in Article 10 of the Treaty of Saint Germaine. In this respect the dispositions of the Administrative Reform Act of 1927 can by no means be considered the realization of the autonomous rights guaranteed by the just mentioned Article of the Minority Treaty.

The fourth part of the Administrative Reform Act No. 125 of 1927 regulates the sphere of action of the Provincial Council in three connections.

#### 1. ECONOMIC AND ADMINISTRATIVE COMPETENCES

(Par. 30)

"The Provincial Council of Representatives is called upon to attend to administrative and economic matters of the population. More especially it has to attend to humanitarian, hygienic and economic interests of the country and its people, to public welfare, communications and cultural needs, insofar as there be questions of such matters, which in consequences of their importance exceed the competence of particular parishes or districts, being connected with the interests of the greater part of the country while possessing no universal importance. With this purpose in view, the Provincial Council may expressly decide the establishment or the subsidizing of such institutions, enterprises or organizations which are apt to uplift the population materially, morally or culturally to better the country's communications, housing and hygienic conditions, or to furnish the cultural and economic needs of the inhabitants. The introduction of propositions regarding political matters is prohibited; neither are resolutions allowed to be brought regarding such propositions."

We can see from the text quoted above that the economic and administrative sphere of action of the Provincial Council is outlined rather dimly. We feel somehow that from the standpoint of the Prague Government merely the economic activity of this body is of some importance. Presumably -- hitherto experiences entitle us to suppose so -- the Prague Government will strictly see to its being carried out in the form to lay as heavy taxes as ever possible upon the shoulders of the Rusin Ruthenian people. So, for instance, the Act recognizes the right of the Provincial Council to establish or subsidize such institutions which are apt to promote the education of the people. Yet the Act does not say a word about the sphere of action of the Council regarding matters of cultural policy, i.e., the right to regulate and control the work of education. We see no security whatever in this Act assuring that the Carpatho-Rusin Provincial Council -- should it come into existence -- will have to bear the material burden of cultural and educational institutions serving the interests of the development of the Rusin Ruthene tongue and of Rusin's (Ruthenian's) own culture, and not become the legally recognized financial milking cow of the Prague cultural policy, ever and anon pursuing the course of Czechization.

## 2. COMPETENCE CONCERNING THE CREATION OF LOCAL STATUTES

According to Par. 56 of the Administrative Reform Act No. 125 of 1927, "the Provincial Council may, within the limits of the laws of the Czechoslovak Republic, establish more detailed statutes to be valid on their own territory, insofar as they are empowered to do so by the Central Government". Further items of this paragraph make it evident that the Act mainly aims at statutes concerning the administration of property. However, it is not in this we see the essence of this paragraph, but in the rather unusual restriction of a centralistic character with which his new act makes the right of

creating Local Statutes dependent on the conditions of the Provincial Councils having been empowered to do so by the Prague Central Government.

We feel no inclination to eulogize the Hungarian regime of old, but we feel we owe it the truth to state that the County Administration Act of pre-war Hungary accorded a much wider sphere of action to the municipal bodies of the counties than the Czecho-Slovak Reform Act of 1927 to the Provinces, even regarding the Rusin (Ruthene) territory having been guaranteed the widest self-government by International Law. To prove the correctness of our statement, we beg to give here the exact wording of the hereto relative part of Par. 11 of the Hungarian County Act, -No. 21 of the year 1886. "The County Corporation may create statutes within the limits of their autonomous sphere of action. These statutes may not be in opposition to the law and of Government decrees actually in force; they may not encroach upon the autonomous rights of the parishes safeguarded by the Law." In this way while Hungarian Administrative Law merely wishes to enforce the principle of administrative hierarchy in strictly marking out the competences of the various local authorities, so that the power of issuing Local Statutes is established by Acts of Parliament. The Czecho-Slovak Administrative reform Act makes the exercise of this power dependent upon the previous consent of the Central Government.

3. The Reform Act of 1927 mentions moreover as a separate sphere of action of the Provincial Council the cooperation in administrative jurisdiction, with regard to the decision of questions of Public Law. However, regarding this item, the Act does not go beyond the laconial remark saying that "this will be established in a separate Act."

In conclusion, the Act, Par. 59, makes mention of the "competence to advise" of the Provincial Council. In connection with this the Act says that

the Provincial Council is the advisory organ of the Provincial President and of the central authorities, with regard to all questions relating to the provincial administration; and submits advisory opinions in these matters on the request of the said authorities." Indeed this is a new form of self-government which we might call the autonomy of giving advice."

We equally cannot pass by the provision contained in paragraph 61 of the Act, empowering the Prague Government "to break up the Provincial Council whenever it deems fit to do so. In all cases, the Home Ministry of Prague provides for all needs of the local administration." It is true that the Act orders the writs for the new elections to be issued at the latest within two months' time, however, it does not contain any provisions whatever as to the period of time the elections have to take place. Evidently in this case there can be question only of an omission in the construction of the Act. We should be pleased to hope that the Prague Government will refrain from augmenting this defect by committing other political blunders of a centralistic tendency. Hitherto experiences certainly justify fears in this respect.

In summarizing what we have said regarding the question of self-government we may establish that Czecho-Slovakia to this day has failed to fulfill the obligations undertaken in Articles 10 and 11 of the Minority Treaty with regard to the Rusin (Ruthene) Territory South of the Carpathians. To our opinion the circumstances that the non-fulfillment of the obligations contained in this international treaty is partly due to neglect, does not alter the fact of an international treaty's having been infringed. We wish to emphasize that Czecho-Slovakia's attitude in the question of (Ruthenian) Rusin Self-Government can but partly be attributed to neglect. In the above we have put forth several concrete proofs demonstrating that positive measures taken and laws enacted by the

Government of Czecho-Slovakia and by the Prague Parliament infringe upon Articles 10 and 11 of the Minority Treaty.

Delaying the conscious tactics the realization of self-government and the convocation of the autonomous Rusin Ruthenian Diet is one of the main pillars of the policy of centralization and denationalization pursued by the Prague Government. One of the best qualified witnesses of this centralistic policy serving the purposes of Czech racial hegemony is Dr. Gregory Zatkovich who, at present, is once more living in our midst. It was he who in 1918 carried on negotiations with the actual President of the Republic, Professor T. G. Masaryk. The result of these negotiations was the memorable resolution in which the National Council of the Rusins (Ruthenes) living in America declared on November 19th, 1918, that the Carpatho-Rusins had decided to join, reserving the right of full self-government, in the Czecho-Slovak democratic State, on federative lines. (5) The parleys having taken place in the month of May, 1919, at Užhorod and in the course of which the resolutions of the Rusins (Ruthenes) living in America was accepted are also closely linked with Dr. Zatkovich's name. Therefore nobody could accuse Dr. Zatkovich -- later on Governor of Rusinia Ruthenia -- to have opposed a federative union with Czecho-Slovakia.

This same Dr. G. Zatkovich was obliged, during the time of his Governorship, to fight desperately against the Prague Government for the recognition of the Rusin (Ruthenian) people's rights. This struggle was rendered extremely difficult by the fact that -- as we have pointed out above -- the Governor of Carpatho-Rus is in reality a figurehead, as the representative of the Rusin (Ruthenian) people possessing no powers and that the Vice-Governor of Czech nationality who became the real dictator upon the territory which had adhered to Czecho-Slovakia on condition of obtaining the widest self government.

Governor Zatkovich, seeing the hopelessness of his struggles, resigned and set forth the reasons for the step he had taken in a Memorandum presented to the Czecho-Slovak Government.

"I clearly stated before the President of the Republic and before the members of the Government that on entering my post of Governor, I had reserved for myself the right of protest in order to make it possible for Carpatho-Rus to receive the autonomy which, according to the Peace Treaty, is hers by right. After having entered my office, I turned all my attention upon the elaboration of a scheme which would have secured for the Rusin (Ruthene) autonomy the respect of the Government and would have been equally apt to further the friendly relations

(5). It may be of a certain interest to observe that the so-called British Crown Colonies differ from the Self-Governing Dominions in this respect that the representative institutions they eventually possess are mainly advisory organs of the Colonial Government. Therefore, seen from a British point of view, the Status enjoyed by the Rusin (Ruthene) Territory would correspond rather to that of the Crown Colonies than to that of self governing units of the British Empire. It might hardly be supposed that this could have been the intention of the sponsors of the Rusin (Ruthene) Autonomy, when drawing up and signing the Treaty of St. Germaine.

This second declaration of the Rusins (Ruthenes) is known as the so-called Scranton Resolution. Preceding this a Resolution had been brought on July 23, 1918, at Homestead. The Scranton Resolution declares as the condition of a union with Czecho-Slovakia that the now partly Slovakized but originally purely Rusin Ruthene inhabited Hungarian counties, Szepes, Saros, Zemplen, Abauj, Gomor, Borsod, Ung, Ugocsa, Bereg and Maramaros be included into the autonomous territory of (Ruthenia) Rusinia.

between the Rusins (Ruthenes) and their Slav brethren, the Slovaks and the Czechs. After having been at work for three months, I made a report of the position of Carpatho-Rus to the President of the Republic which report was discussed and examined by a conference at which all the Ministers assisted under the Presidency of Dr. Czerny, then Prime Minister and Minister of Home Affairs. At this parley I personally urged the election to be held as soon as ever possible. I declared at the time -- and maintain my statement to this day -- namely, that no sort of work of consolidation was possible in Rusinia (Ruthenia) as long as it did not possess properly elected representatives, as long as there was no Diet. At this conference it had been unanimously decided to hold the elections in the course of the month of January, 1921. During my stay at Prague the Prime Minister gave me a so-called "private project" which contained the outlines of Carpatho-Rus's autonomous Constitution as conceived by the Government. I examined this elaboration in the presence of the Prime Minister and immediately told him that this scheme as such did not meet with my approval. I, on my part, had elaborated another scheme regarding the Constitution of Carpatho-Rus and handed this over personally on October 24th, 1920, to the Premier, as well as to the President of the Republic, declaring at the same time that two solutions only were possible; either the acceptance of my scheme, or the putting of the whole matter for final decision before Parliament, with the consent of the future Carpatho-Rusin Diet. While writing this Memorandum (March 16th, 1921) I am expecting the fulfillment of the following promises made by the Government of the Czech-Slovak Republic. The organization of the Governing Council, the holding of the elections, the suspension of the military dictatorship -- promised as early as January last year -- and a declaration concerning the acceptance of my scheme regarding

the constitution of Carpatho-Rus. As one of those who are in a great measure responsible for the Czecho-Slovak Rusin (Ruthene) union, I beg to be allowed to propose that you should -- not only in the name of Honour and Justice, but also in the interest of the future welfare and stability of the Republic -- accord to Carpatho-Rus without further delay and complete autonomy within honest and just limits."

After Dr. Zatkovich's resignation, the Czech Vice-Governor was entrusted with the entire administration of the Rusin (Ruthene) Territory. The Carpatho-Rusin Central National Council of Uzhorod in a Memorandum of February 9th, 1927, addressed to the President of the Republic, its Ministers, Deputies and Senators, explains very thoroughly the intolerable conditions reigning in Rusinia (Ruthenia). This memorandum of our brethren living in the old country, in all its facts, covers what we have said above with regard to self-government. Among others it says:

"As yet nothing has been done towards the realization of self-government. The elections for the autonomous Carpatho-Rusin Diet have not been ordered to be held, either after the first or after the second General Elections, not even preparatory work having been started for the realization of this obligation of the Government.

After the resignation of the first Governing Board, the entire administration was confined to the Czech Vice Governor. The Administration of Carpatho-Rus is in the hands of the public officials who are unacquainted with the local conditions and with the mind of our people. Thus they often act in opposition to our cultural and economic interests. The planned Administrative Reform Bill (Which since has become a Law, but has not yet come into force -- see its description in Chapter II. of this Memorandum) is in contrast with the Treaty of Saint Germaine and with the basic principles regarding the Rusin (Ruthene) Autonomy, laid down in the fun-

damental laws of the Republic. This reform has been prepared without the collaboration and the consent of Carpatho-Rusins' legitimate representatives." This is what our Rusin (Ruthene) brethren living in the old country say of the administrative reform of which we have proved in this Memorandum by judicial argumentation that it cannot be considered as the execution of Article 10 of the Minority Treaty of Saint Germaine and that it is uncontestedly in direct opposition to Article II of the same Treaty.

### THE QUESTION OF OFFICIALS

According to Article 12 of the Treaty of Saint Germaine, Czecho-Slovakia agrees that officials in the (Ruthene) Rusin Territory will be chosen as far as possible from among the inhabitants of this Territory. The following remarks contained in the above-mentioned Memorandum of February 9th, 1927, of the Central National Council of Užhorod demonstrate in how far the Czecho-Slovak Government has fulfilled this obligation: "In most cases people belonging to these parts are not appointed as State Officials. In officiating, the Czech language is prevailing so to say exclusively -- a circumstance calling forth general discontent among the population, a discontent but increased in consequence of economic conditions and unemployment.

This statement is confirmed by the statistical data given hereunder:

(Ruthene) Rusin Telegraph and Post Service employs all in all about 109 officials of Rusin (Ruthene) nationality and 354 belonging to other nationalities, among them 306 so-called "Czecho-Slovak". Of the latter, according to our information, about 50 are Slovaks, the rest being Czechs. The position is even worse in the financial service; against, all in all, 41 Rusin (Ruthene) officials and other employees, there are 1279 of another race. Among these again the Czechs are leading with a number of 1192

"Czecho-Slovak" officials of whom -- to our knowledge, but 10 are Slovaks from the Rusin (Ruthene) Territory. In the political administration we find 328 "Czecho-Slovaks" -- of these but 5 are Slovaks -- and 84 officials of some other nationality as against 151 Rusin (Ruthene) officials.

Summarizing the above data, in public service Rusins (Ruthenes) and the Czecho-Slovaks are divided as follows:

<b>Rusins (Ruthenes)</b>	<b>Czecho-Slovaks</b>
109	306 of these 50 Slovaks
41	1,192 of these 10 Slovaks
151	328 of these 5 Slovaks
301	1,826 of these 65 Slovaks

In consequence, the Memorandum is justified in stating that "in officiating the Czech language is prevailing, so to say exclusively." Here we should remember the statues regarding the question of language.

Article II of the Treaty of St. Germaine says referring thereto that the Carpatho-Rusin Diet "shall have powers of legislation in all linguistic, scholastic and religious questions, in matters of local administration..." Still this Diet, after 9 years, has not yet come into existence, so that the linguistic question closely connected with the question of officials and of the administration, is being regulated without the consent and against the wishes of the Rusin (Ruthene) people. Even in case, if the Languages Act No. 122 of February 29th, 1920, and -- even more so -- the decree of February 3rd, 1926, regulating the carrying out of this Act, did not infringe upon the linguistic rights of the Rusin (Ruthene) people and even in case they were not used for the purposes of Czechization, protest ought to be raised against the décret, because they regulate questions which, according to Article II of the Minority Treaty of Saint Germaine have been reserved expressly for the competence of the Carpatho-Rusin Diet.

The infringement of the Minority Treaty is therefore evident with regard to the linguistic question too.

This Treaty places the scholastic question equally under the competence of the Ruthenian Diet. However, this latter not having been convoked, the autonomous rights of the Rusin (Ruthene) people cannot assert themselves in this question, these rights not being assured in administrative matters of absolute import.

This renders it possible for Czech-Slovak cultural policy to make ever increasing efforts tending towards denationalizing the Rusin-Ruthenian people not only in Carpatho-Rus, but also upon the parts of the Rusin (Ruthene) Territory having been attached to Eastern Slovakia.

In the course of year 1926, the increase of Czech schools in Rusin (Ruthenian) villages became quite remarkable. The "Czech Scholastic Matica" was founded for the children of Czech families having been established in these parts; under the auspices of the Czech Scholastic Matica, but with the money extracted from Carpatho-Rus, 50 Czech schools have been created at the time when many Rusin (Ruthenian) villages were in need of a Rusin (Ruthene) school.

Ever since 1925 the Czech press aggressively attacks everything that is dear to us Rusins (Ruthenes). Offensive sallies against the Rusin (Ruthene) clergy, educational staff, officials, against our cultural associations, can be detected in the columns of the papers which enjoy material help from the Government; constant humiliation and slandering of our nation have created an atmosphere barring the way of a reapproachment of the (Ruthenes) Rusins to the Czechs.

Characteristic of the Czech scholastic policy pursued on the Territory are following data referring to the school year 1925-1926:

Of schoolmasters teaching in primary schools more than half are not Rusins (Ruthenes); out of the total number of 633 schoolmasters in Carpatho-Rus 359 are from other parts of Czechoslovakia and from abroad.

The tendency of Czechization becomes even more evident regarding middle class schools where out of 138 teachers but 55 are born Rusins (Ruthenians); out of the remaining 83, 38 coming from Bohemia and Moravia.

All this is due to the fact that the Rusin (Ruthenian) people is prevented from exercising their legitimate rights of self-government, guaranteed by International Treaty. They cannot do so in scholastic matters, nor, as to that, in any other matters; they are unable to efficaciously defend their cultural and economic interests. The teachers and officials of different nationalities do not worry much about the educational and economic interests of the Rusin (Ruthene) people, being bent upon serving other purposes. Those having come from Bohemia to Carpatho-Rus, naturally turn all their energies upon Czechization and do not trouble about the people's interests.

#### IV.

#### ECONOMIC GRIEVANCES

The Prague Central Government commits a double crime in neglecting Carpatho Rus's economic interests. This neglect is aggravated by the negative attitude taken up by the Government with regard to the realization of self-government, because, in this way, it deprives the people in order to improve the intolerable economic conditions. We said the Central Government was committing a double crime because the events of 1918 were the best argument towards inducing Prague to turn an increased attention on the economic position of the Rusin (Ruthene) people.

The great majority of the Rusins (Ruthenes) living South of the Carpathians occupy themselves with agriculture. In consequence of the

natural shortcomings of the Rusin (Ruthenian) soil, (6) the people, especially in the Northern parts, can pursue economic production but to a small extent.

In the winter they earn their living by hewing wood in the forests; in summer -- before the changes following the events of 1918 -- they used to find agricultural work in the rich plains South of the present Hungarian frontiers where during the summer they -- same as the Slovaks -- used to earn enough corn to last them all the winter. In consequence of the establishment of new frontiers this possibility has ceased ever since 1918.

That is why the Czech Government ought to have turned an increased attention towards procuring new possibilities of a livelihood for the Rusin (Ruthene) people, however, nothing of the kind was done. Not a single preconceived step inspired by a spirit of sound economic policy, was taken in order to assure to the Rusin (Ruthene) people the most urgent minimal necessities of life.

Unbiased foreigners visiting Ruthenia are dumbfounded at the sight of sheer misery prevailing among the population, especially within the arid parts of the North. Abroad where people are not duly informed, the Czecho-Slovak

(6) The territory of Carpatho-Rus is of 1,265,301 hectares. Of this arable land 220,203 h., meadows, 176,579, gardens, 9,439, vineyards 2,865, pastures 92,142, forests 619,005, marshes 3,537, territory with buildings on it and other unproductive land 41,241 h.

Consequently but 17.40 per cent of this whole territory consists of arable land, The territory is divided within the boundaries of Carpatho-Rus of today in a manner that the Northern mountainous parts possess but 44.328 hectares of arable land and this is very poor quality.

59.78 % of this territory is covered by forests, that is, out of 586,969 hectares 350.921 hectares consists of woods.

Government would like to make believe that this terrible economic penury is the result of the prewar regime, endeavoring in this way to veil the carelessness, the so-to-say, sinful indifference they assume in regard to the complete economic destituteness, the famine, the misery of the Rusin (Ruthene) people which, in consequence of the union with Czecho-Slovakia had adhered to another economic unit.

We wish to give here but a short, sketchy description of what is called by the Czechs their Carpatho-Rusin economic and social policy.

The transition from the old currency to the new banknotes issued by the Czecho-Slovak State was strictly connected with the new orientation of economic life. A statement of Dr. Novak, one of the finance ministers of Czecho-Slovakia, serves as a proof that this transitory stage was carried out in Carpatho-Rus completely regardless of the interests of the people, in an unjust manner, exclusively the interests of the Treasury having been in view. According to this statement, the Czech State made in Carpatho-Rus 315 millions profit by withdrawal of the old Austro-Hungarian bank notes. As a result of this transitory stage, 60 agricultural cooperative societies of Carpatho-Rus became bankrupt.

The closing of factories, the lack in public works, the ever increasing unemployment, the slow and unjust way the land reform is being carried out, the increase of taxation, the non-payment of damages to those who have lost millions by having had deposits at banking institutes; the sad fate of the masses of dismissed officials and employees, the administration conducted without the participation of the autonomous municipalities, all this has, once for all, completely disillusioned the population as to expediency of Czech "economic and social policy". And we may well ask which of the items have been realized out of the rich economic and cultural program with regard to Carpatho Rus having been proclaimed by the Government in

February, 1927? To say the truth: very nearly none... The sympathies of the people towards the Czechs have vanished; nay, they wish back the Hungarian regime of old, when there was no famine, when our intelligentsia could enter the civil service without any difficulty.

Under the Czech regime masses of the Rusin (Ruthene) intelligentsia had been robbed of their daily bread, and in consequence of the weakness of this regime, the rights and the property of the Rusin Greek Catholic Church have been infringed upon, the Rusin (Ruthene) clergy thus exposed to privations. The posts in the civil service have been filled by Czech individuals having come to the country from various parts of Bohemia, Moravia, Galicia, and Bosnia, regardless of their lack of qualification, being accorded, beyond their pay, rich Rusin (Ruthenian) indemnities.

Young boys, students not having absolved their university terms, have been appointed rapporteurs, district officers, etc.

#### Official

Exchanges	Registered	Placed	Percent
1921	2,304	1,322	57.4
1922	4,504	2,747	61.0
1923	7,248	4,434	61.2
1924	10,934	5,795	53.0

#### Trade Union Exchanges:

1921	96	90	93.8
1922	48	34	70.8
1923	-	-	-
1924	-	-	-
	25,134	14,422	57.3

### CONCLUSIONS

Our information given concerning the Rusin (Ruthene) Territory South of the Carpathians, about its historic, legal, cultural and economic conditions may be shortly summarized as follows:

In reality the autonomous Union of the Carpatho-Rusins, guaranteed in Article 10 St.

Germaine Treaty, does not exist. This must be asserted because of the following reasons.

A) A considerable portion of the Carpatho-Rusin people -- more than 25 per cent -- have been excluded without their consent and contrary to the wishes of the Rusin (Ruthene) nation, from the present territory of Ruthenia and have been allotted to what is now Slovakia;

B) Moreover not even the greater part of the Rusin (Ruthene) people living East of the Slovak-Rusin (Ruthenian) line of demarcation are in possession of the rights of legislative and administrative self government, assured to them by direct agreement with the representatives of the Czech nation and by the International Treaty of Saint Germaine. The Rusin (Ruthene) people are prevented from exercising their autonomous powers as well in regard to the linguistic, religious, scholastic and other matters of particular interests, because the Czecho-Slovak Government, recurring to various subterfuges, constantly refuses to summon the Diet provided for in Article II of the Minority Treaty.

C). Rusins-Ruthenes are scarcely admitted to posts in the civil service. In most branches of the Rusin-Ruthenian administration the overwhelming majority of the officials is of Czech nationality. These bureaucrats, not speaking the people's language and being unexperienced as to the particular conditions, are merely foreign intruders, from the points of view of the indigenous population. And all these Czech officials, appointed with the obvious infringement of the provisions contained in Article 12 of the Saint Germain Treaty, are not prepared and perhaps even unable to cope with the lamentable conditions of economic life in Carpatho Rus, and nothing is done to check the awful progress of unemployment and misery.

Czech authorities have tried, we have seen, to flatly deny the existence of Rusins-Ruthenes in Slovakia; they have been promptly rebuked by their own official statistics, though they suc-

ceeded in conjuring away thousands of our brethren living in Slovakia. The fact, however, that the Rusin-Ruthene people have been divided into two parts by the artificial line of demarcation is established beyond the least doubt by the Czecho-Slovak official Census itself.

It is beyond doubt, too, that the Rusin-Ruthene Autonomy assured by International Treaty is still existing on paper only, even now, nearly ten years after the conclusion of the Treaty of Saint Germain. The Rusin-Ruthene people still miss that democratic autonomous body of representatives apt to serve as a faithful organ in realizing their will, in standing up for their cultural and economic interests by opposing and checking the tendencies of Czech expansion experienced now in both connections.

We are by no means prepared to accept the cheap and hollow argument or rather subterfuge brought forward on and off by the Czechs for their justification, saying that the Rusin-Ruthene autonomy cannot be realized owing to the cultural backwardness and political immaturity of the Rusin-Ruthene people. How is it then that the Czechs discovered this lamentable circumstances only after having concluded a formal agreement with the representatives of the Carpatho-Rusin people?? It was hardly fair or reasonable to carry on serious political negotiations about the establishment of a Confederation with such a miserable and retrograde people as we are supposed to be and are being represented by the Czechs at high international instances which surely ought to command more respect and are entitled to claim more truthfulness.

Moreover we do not admit the validity of this argument even "in thesis." Being the slogan of reactionary political circles, it is an absolute contradiction to the democratic principles of Self-Determination. The right to autonomous national life was never denied by any one with regard to completely developed or highly

progressive nations. President Wilson's doctrine is new only in so far as it claims the right of self-determination to any people of distinct national character and living together in compact masses. We true adoptive sons of the great and free American Commonwealth strongly maintain the equal birthrights of all Christian people. If they be equal before God, no human being should be allowed to classify them according to some arbitrary standard of so-called cultural progressiveness. The Rusin-Ruthene people at any rate prefer that their children remain "backward" Rusins-Ruthenes rather than become "progressive" Czechs.

Up to this day we always stuck to the principle that the Rusin-Ruthene people ought to seek and find redress of their wrongs at the hands of the Czecho-Slovak Government. However, all such appeals having failed for nearly ten years, we cannot further passively endure the desperate situation of our brethren still living in the mother country. We are overwhelmed by the heavy burden of an enormous responsibility versus our fellow countrymen of Ruthenia, owing to the prominent part we took on ourselves in determining the destinies of the Rusin-Ruthene people living South of the Carpathians. In this may we feel it our stringent moral obligation to bring their case with perfect frankness before the high international instance under the legal guarantee of which has been placed the International Treaty reserving the rights of Self-Government to the Rusin-Ruthene Territory and its people.

We have tried to trace in our letter addressed to the Honorable President of the Council the ways and means adequate, in our conviction, to re-establish the confidence of the Rusin-Ruthene nation, as well as other small nations of the world, in the authority and inviolability of International Law and in the practical value of international agreements and guarantees. We feel strongly confident that our endeavours will not be in vain.

**Michael Yuhasz, Sr.**

President of the R.R.N.O.-R.C.N.D.

**Andrew Dobosh**

Vice President of the R.R.N.O.-R.C.N.D.

**Explanation:**

R.R.N.O. - Rada Rusinov Nacional'noj  
Oborony

R.C.N.D. - Rusin Council of National Defense.

**THE MOCKING GREEK CATHOLIC SYNOD.**

The mock "GREEK CATHOLIC SYNOD" called by the Communist authorities and the Orthodox Hierarchy in Prešov, April 28, 1950, abrogated the Union with Rome and stated that from this time GREEK CATHOLICS in Czechoslovakia do not exist, all are Orthodox.

In May, 1950 the Czechoslovak Government approved this decision of the Prešov Synod of the (forced) Greek Catholics and assigned all Church properties to the Orthodox Church.

Persecution of the clergy and laity began, when they refused to accept the Orthodox Church. The accused were sent to Concentration Camps and assigned to forced labor.

Being that the Greek Catholic Church in Czechoslovakia was outlawed, Bishop Paul Gojdics and Bishop Basil Hopko were arrested. In the meantime, a law was issued, forbidding the Roman Catholic Clergy to administer the Sacraments to the Greek Catholic faithful.

To fill the vacant Greek Catholic Parishes accelerated courses were given to young men who wished to enter the priesthood. In a short time the Orthodox Hierarchy established four Eparchies: in Praha, Oloumuc-Brno, Prešov and Michalovce.

The suppression of the Greek Catholic Church lasted for eighteen years. During the Alexander Dubcek regime the situation changed.

On March 19, 1968 Bishop Basil Hopko petitioned the Government to be freed from his

confinement. (1) On March 29, 1968 an Open Letter petition was printed in the "VYCHODOSLOVENSKE NOVINY", which stated first the cause of their liquidation; second, asked for a reexamination of the cases of Bishop Paul Gojdis and Bishop Basil Hopko; third, asked for the freedom other religions have, and, fourth, asked that the Greek Catholic Church be rehabilitated. (2)

The Czechoslovak Government in reply permitted the representatives of the Greek Catholic Church to meet publicly and discuss their Church affairs and the question of rehabilitation of the Church.

1. April 10, 1968 in Kosice 134 clergymen and about 60 laymen were present at a meeting. The resolutions of the meeting were published in the newspaper, and stated that the Greek Catholics were illegally suppressed in 1950.

2. That the "PREŠOV SYNOD" of 1950 was invalid, because it was called contrary to juridical norm.

Therefore the statement continued: We hereby petition the authorities to declare that the Greek Catholics are free to profess their religion and are not suppressed. That the clergy be rehabilitated as soon as possible, and that they may organize their flock into religious societies.

This "ACTION COMMITTEE" consisted of three clergymen, namely Fathers John Murin, Stephen Ujhelyi and Andrew Zima. Their petition also had requested the restitution of all their churches, which were taken over by the Orthodox in the 1950's.

The Czechoslovak Government decided to seek a compromise, asking that the people decide the question to which church they wish to belong: Greek Catholic or to the Orthodox Church by voting.

1. KATOLICKE NOVINY No. 15, p. 4. 1968

2. VYCHODO SLOVENSKE NOVINY.

Kosice. March 29, 1968, pp. 1-2

June 13, 1968 the Government issued a decree on this matter, recognizing the Greek Catholic Church in the State of Czechoslovakia, and decreeing that within six months the voting is to take place. In the year 1968, 210 parishes voted; of these only five parishes received an orthodox majority.

The freedom that is the Alexander Dubcek "LIBERALIZATION" came to an end with his fall from power. The new regime was led by Gustav Husak, who declared that the Dubcek "LIBERALIZATION" system must come to a stop, point by point, because it is contrary to the Marxist system, and furthermore who or what creates difficulty for the Government, must be eliminated.

The next question was the "COMMON USAGE" of the Greek Catholic Churches. This question was opposed by the Greek Catholic faithful, who did not want to have a "COMMON USAGE" of churches with the Orthodox.

The Church Authorities had to be prudent, not to hurt the Church and therefore they accepted the system of "Common usage". Furthermore the Government already decided in favor of Orthodoxy and demanded the "Common Usage" of Churches.

A meeting was held in Prešov October 7, 1970, at which were present K. Homola and his two associates from the Office of Ecclesiastical Affairs.

Father John Hirka, the Apostolic Administrator, in his speech of introduction, first of all had described what the Czechoslovak Government did for the benefit of the Greek Catholic Church. In the second part of his speech was a request for financial help, because without such help the Church hardly could exist.

K. Homola replied, that the Government had no intention of suppressing the Greek Catholic Church and in the meantime asked a pledge to assist in the normalization of the present situation.

## THE PROBLEMS OF THE GREEK CATHOLICS

At the time of freedom the Greek Catholics did not have a Bishop, because Bishop Basil Hopko was not at that time "rehabilitated". Therefore Bishop Basil Hopko temporarily subdelegated his authority to the three members of the "Action Committee".

The Holy See at the same time entrusted the administration of the Prešov Eparchy to an Ordinary ad interim. Father John Hirka was chosen to be the Ordinary, a nomination publicized April 2, 1969, after the necessary consent of the Government. On the same day Bishop Basil Hopko was rehabilitated, Fr. John Hirka took over the Ordinary's Office April 23, 1969, and with this act the "Action Committee's" function ceased to exist.

The Ordinary was confronted with a clergy problem. In 1948 in the Prešov Eparchy there were 328 priests listed and of these only 163 were left who were in their advanced age.

The second problem was the state of candidates to the priesthood and no permission was given by the State to open a Seminary. Therefore the candidates were sent to the existing Latin Rite Seminaries, to Bratislava and Litomerice. In 1968 there were sixteen candidates and in 1970, twenty candidates. In 1968-1969 the Government approved a complementary course for those who did not finish their Theological course in 1950. This group consisted of 25 candidates, but at the end of 1969 this Complementary Course was no longer permitted to continue.

A youth problem also arose. The young generation which attended the Latin Rite Churches for 18 years, did not know its own Rite and Services. At the time there were no prayerbooks of the Greek Rite, but the Ordinary received permission from the Government to publish liturgical books and prayerbooks.

From then on the Greek Catholic Church in Czechoslovakia was progressing, but not without hindrance and hardship (1973) and what the future has in store for the Greek Catholic Church, will be told by the years to come.

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## NAME INDEX

### A.

ABAUJ COUNTY. 4,131,142,165,224.  
ACHRUM. 12,39.  
ADALBERT Bishop. 11.  
AKNA SLATINA, Máramaros County. 176.  
ALBANI Cardinal. 81,103,105,106,113.  
ALBANIANS. 172.  
ALEXIUS Bishop. 155.  
ALMOS. 6.  
ALSACE LORRAINE. 162,178  
AMPHILOCHY Bishop. 89.  
AMURATH (Turk). 61,63.  
ANTONIUS IV Patriarch. 17,60.  
ANASTASIA Princess. 44.  
ANGELO RAPHAEL Bishop. 94.  
ANDREAS STEPHEN Archsean. 86.  
ARAD. 39.  
ARDAN PORPHYRIUS. 71,93,94.  
ARDAN HÁZA (Village). 1,131.  
ÁRPÁD. 6,9,15,34,36,45,53.  
ARMANIAN-S. 172.  
ASTERISK Archbishop. 9.  
ASSANES King. 52.  
ATTILA. 35.  
AUGUSTINE Primate. 96.  
AUGUSTINIUM University. 148.  
AUSTRIA. 66,67,71,135,137,139,146,  
162,178,179,188,201,202.  
AVARS. 30.

### B.

BÁCS. 4a,4b,11,22.  
BACSINSZKY, ANDRÁS Bishop. 88, 100,  
108,112,112a,114,115,117,122,  
123,130.

BALK. 19.  
 BALKAN. 16.  
 BALATON Lake. 10.  
 BALING JÁNOS. 18,66,67,68,69,71,90,  
     93.  
 BALÁZSFALVA. 140,141.  
 BALOGH MARIA. 151.  
 BÁNFFY DEZSŐ Baron. 158.  
 BÁRCZA, Abauj County. 138.  
 BARKÓCZI JÁNOS GRÓF. 140.  
 BARONIUS. 9.  
 BARTFA, BARDIOV. 145.  
 BASILIUS Emperor. 37,38.  
 BASIL I. Bishop. 89,131.  
 BASIL II Bishop. 89.  
 BATHORY GYÖRGY, Lord. 89.  
 BAVARIA. 4, 43.  
 BAZILOVITS JOANNICUS. 11,53,58,66,  
     68,88,113,141.  
 BECSE. 59.  
 BÉLA King. 8,30.  
 BÉLA, King's Secretary. 30.  
 BÉLA IV King. 52,53.  
 BELEKIN. 36,52.  
 BELEKENYES. 49.  
 BELGIUM. 162,178.  
 BELYÜD. 10.  
 BENES EDWARD. 175,176,183,194,185,  
     186,193,200.  
 BENEDICTINE ORDER. 39.  
 BESKID MOUNTAINS. 1.  
 BEREG COUNTY. 1,4,16,22,174,176,  
     190,224.  
 BERECSZÁSZ, BEREHOVO. 1.  
 BESKID A. NIKOLAJ Dr. 4,6,12,61,  
     98,100.  
 BESKID ANTHONY. 175.  
 BESZTERCZE. 16.  
 BETHLEN GABOR Prince. 51,66,80.  
 BIHAR COUNTY. 22.

BILKE. 16.  
 BIZANCZI GYÖRGY Bishop. 83,96,97,  
     110,116,132,139.  
 BLAZSÓV, Sáros County. 97.  
 BLAZSÓVSZKY GYÖRGY Bishop. 97,98,  
     116, 132.  
 BLUMENGEN Prime Minister. 100.  
 BOBOVISCSE. 58.  
 BOCSKAI ISTVÁN Prince. 51,59,66,  
     89.  
 BODROG River. 30.  
 BOHEMIA. 203,230,233.  
 BOLAND HAL. 24.  
 BOSPHORUS. 14.  
 BORSOD County. 131,142,174,224.  
 BOYSÁK BASIL. 68,69,70,100.  
 BOZSICSKOVICS BASIL Bishop. 122.  
 BÖSZÖRMÉNY. 59,61.  
 BRADÁCS MIHÁLY. 123,142.  
 BRADÁCS JÁNOS Bishop. 88,108,112,  
     112a,113,114,115,122,99,100,  
     101.  
 BRANA SIMEON. 143.  
 BRITISH EMPIRE. 203,205,224.  
 BREST-LITOVSK. 18.  
 BRESTOV, Sáros County. 144.  
 BUDA. 60,143.  
 BUDAPEST. 123,127,149,152,159.  
 BULGARIA. 1,2,10,35,52.  
 BUKOVINA. 171.  
 BULTSU. 8,10,34,42.  
 BRANKOVICS GYÖRGY. 59,60,61.  
 BRASČAJKO JULIUS. 189.  
 BREJCHA. 192,193,195.  
 BRATISLAVA. 155,156,179.  
 BRYCE. 217.

# C.

- CALIF of Bagdad. 37.
- CALVIN JOHN. 4,159.
- CARINTHIA. 2.
- CARL III Emperor. 96.
- CARPATHIAN MOUNTAINS. 1,5,22,28,  
30,35,136,169,199,202,205,  
211,222,230.
- CARPATHO-RUSIN-S. 171,178,202,203,  
204,206,207,209,211,218,220,  
223,224,225,226,227,228,229,  
230,231,232,234,235.
- CASSOVIAE, Kassa. 11.
- ÇASSOVICIUS GABRIEL. 85.
- CERNECA HORA. 58,99.
- CERULARIUS MICHAEL. 46.
- ÇIROCHA River. 195.
- ČISAR JAROSLAV. 188,189,191.
- CHUST. 179,180,189.
- CHARLES III King. 79.
- CHARLEMAGNE. 40.
- CHIRA ALEXANDER MSGR. 128,129.
- CHIOS ISLAND. 94.
- CONSTANCE COUNCIL. 105.
- CONSTANTINOPLE. 2,8,10,14,15,17,  
34,35,37,60.
- CONQUELIN. 106,109,111.
- CORBELLI J. ANDRAS GROF. 137.
- CORVIN JANOS. 62.
- CORVIN MATYAS King. 64,65.
- CREEL GEORGE. 179.
- CROATIA. 20,27,46,140.
- CSÁK MÁTYÁS. 51,54.
- CSÁKTORNYAI ZSIGMOND. 62.
- CSANÁD. 4a,4b,11,12,39.
- CSEHRE JÓZSEF. 138.
- CSEMERNYA. 16.
- CSÜTÖRTÖKHELY. 59.

CZECH, CZECHIA. 2,164,167,168,169,  
 170,187,188,201,202,203,204,  
 206,213,216,220,223,225,226,  
 227,229,231,232,234,235.  
 CZECHO-SLOVAK-IA. 202,203,204,221,  
 223,228.  
 CZECHOSLOVAKIA. 30,84,126,153,165,  
 169,170,172,173,174,175,176,  
 180,183,184,185,187,188,190,  
 191,192,195,196,197,199,200,  
 204,205,208,209,210,211,216,  
 218,222,224,226,227,232,235.  
 CZERNY DR. Prime Minister. 225.  
 CYRIL AND METHODIUS. 2,3,4,6,7,35,  
 38,40,41,43,60,116,136.

# D.

DALMATIA. 2,46,55.  
 DAMINANI ANDRAS. 138.  
 DANILOVICS JANOS. 157.  
 DANUBE River. 4,6.  
 DARDANELLES. 162,179.  
 DE ANGELIS. 106.  
 DE CAMELIS J. JOSEPH Bishop. 92,  
 93,94,95,96,116,137,138,140,  
 141.  
 DECSI ANTAL. 34,43,63.  
 DEBRECZEN. 59,116,141,148,159.  
 DIET, SOJM. 196,200,201,211,212,  
 215,225,226,228.  
 DOBNER.L. 40.  
 DOBOSH ANDREW. 237.  
 DOGE VAJDA. 55.  
 DOMINICA. 58.  
 DOROG. 59. 61. 100, 143.  
 DÖRY. 102.  
 DRAG. 17.  
 DRAGOS BOGDAN. 52.  
 DRÁVA RIVER. 4b.

DUBČEK ALEXANDER. 156.  
DUCHNOVICS ALEXANDER. 126,144.  
DUDÁS MIKLÓS, OSBM. Bishop. 19,159,  
160.  
DULISKOVICS JOANN. 8, 10,13,16,60,  
61,125,132,133.  
DUNA River. 4a,4b,30.

E.

EGER. 4b,11,17,67,68,72,73,76,83,  
85,86,88,92,94,96,98,99,100,  
101,102,104,107,109,112,113,  
116,132,137,139,141,142,144,  
150.  
EGYED. 13,52.  
ENDRE II King. 22,43,44,50.  
ENDRE III King. 53.  
ENGLAND. 19.  
ELIZABETH QUEEN. 59.  
EÖRY MIHÁLY. 135.  
EÖTVÖS, Baron. 147.  
EPERJES-PREŠOV. 2,7,95,122,123,  
140,142,143,144,146,147,148,  
152,  
ERDÖDY PÉTER Archbishop. 98,132,  
142.  
ERDÖDY ANTAL GRÓF Bishop. 139.  
ESZTERHÁZY, GRÓF, Bishop. 102,104,  
105,107,108,109,111,112.  
ESZTERGOM. 4a,4b,11,13,18,73,76,  
77,86,92,93,94,115,151.  
EUTIMIUS Bishop. 90.

F.

FARKAS LAJOS. 152.  
FEJÉR GYÖRGY. 6,36.  
FELSŐ VÁLY, Gömör County. 148.

FÉNYESSY Bishop. 137.  
 FERDINAND I. 65,89.  
 FERDINAND,II. 67.  
 FERDINAND III. 70,85.  
 FERDINAND IV. 145.  
 FILIPOVICS ALEXIUS. 87.  
 FINN-UGOR. 6.  
 FIRCHÁK JULIUS,Bishop. 7,112a,126.  
 FLORENCE COUNCIL. 17,63.  
 FREDERICK THE GREAT. 206.  
 FRANC JOSEPH I. 19, 142,145,147.  
 FRANCE. 19,178,203,205.  
 FRENCH. 162.  
 FOGARAS. 96,98,113.

# G.

GABRIEL,Bishop. 89.  
 GAGAN FAMILY. 145.  
 GAGANEC JOSEPH Bishop. 145,146,147.  
 GALICIA. 6,49,53,56,63,93,96,129,  
 145,171,175,233.  
 GARDOS G. JOHN. 175.  
 GEBE PETER,Bishop. 84, 127.  
 GENNADY GYÖRGY,Bishop. 96.  
 GENLITIS,Cardinal. 54.  
 GENÖCZY ANTAL. 11.  
 GERMANY. 1,2,12,19,33,53,163,179,  
 206.  
 GEORGE de HOMONNA,GRÖF. 85.  
 GÉZA. 9,10,13,11,34,35,36,42,44,46.  
 GIZELLA. 4,11,12,43.  
 GOJDIĆ PAUL, OSBM,Bishop. 11,152,  
 153,154,155,156.  
 GNEZEN. 8.  
 GOODWIN. 167.  
 GÖMÖR COUNTY. 22,131,165,174,224.  
 GÖRÖG SZERTARTÁSÚ KATOLIKUS. 1.  
 GREEK. 94,172.  
 GREEK CHURCH. 77.

GREEKS, GREECE. 28,41.  
 GREEK RITE. 4,5,6,8,9,11,13,14,16,  
     24,25,32,34,35,40,41,42,43,44,  
     45,47,48,49,51,52,54,55,56,57,  
     60,61,62,63,65,67,70,71,72,73,  
     84,86,90,91,104,111,112,113,  
     116,117,119,121,126,135,136,  
     139,148,149,150,152,157,158.  
 GREEK RITE CATHOLIC. 4,7,12,15,16,  
     19,36,63,79,80,101,110,115,120,  
     127,129,134,137,141,147,148,  
     151,152,153,155,159.  
 GREGORIAN CALENDAR. 151.  
 GREGORY Bishop of Syracuse. 37.  
 GREGOROVICS JANOS Bishop II. 66,90.  
 GYULA. 8,10,34,35,42,51.  
 GYULAFEJÉRVÁR. 65.  
 GYÖR. 4b,11.

## H.

HADZSEGA ELIAS. 180.  
 HAJDU COUNTY. 142.  
 HADJU DOROG. 19,102,125,147,156,157,  
     159.  
 HÁM JANOS Bishop. 117.  
 HANCHIN MICHAEL. 165.  
 HANAK K. WALTER 165,167,168,173,175.  
 HANYKOVSKY ANNA. 143.  
 HARTVICUS. 43.  
 HATHEGY. 1.  
 HAVASELVI. 17.  
 HEFELE J.K. 65.  
 HELMER. 206.  
 HENNOQUE GENERAL. 190,194.  
 HERNÁD River. 182,185.  
 HENRY II. 11.  
 HERODOTUS. 30.  
 HEVES County. 116.  
 HIEROTHEUS. 8.

HILARY, BISHOP. 65.  
 MOMESTEAD, PA. 4,191.  
 HIRKA, JAN. 156.  
 HODERMARSZKY MICHAEL. 79,80,82,83,  
     95,96,97.  
 HODINKA ANTAL. 62,68,69,70,71,73,  
     74,76,78,79,80,81,83,84,87,  
     88,91,97,101,102,103,105,106,  
     107,108,110,111,131,133,136,  
     137,141.  
 HOLY SEE. 82,84.  
 HOMONNA. 83,87.  
 HOPKO BASIL, Bishop. 153,156.  
 HORANYI ELEK. 9.  
 HORBATY, HORVATY. 1.  
 HOROGSZEGI SZILAGYI ERZSEBET. 61.  
 HOSTOVICKY GREGORY. 86.  
 HORVATH ISTVAN. 55,56,58.  
 HRANSKE, Sáros County. 156.  
 HRUSOVSKY. 195.  
 HUDLOVO, Ung County. 126.  
 HUNDERT MARK, Szepes County. 95.  
 HUNGARY, HUNGARIANS. 1,4,5,8,9,10,  
     16,18,20,21,22,23,24,25,27,29,  
     30,31,33,34,36,39,40,42,43,44,  
     46,47,48,49,50,51,52,53,54,56,  
     58,60,61,63,66,67,71,72,77,78,  
     81,84,86,88,89,93,101,103,111,  
     112,114,117,123,126,131,136,  
     144,147,148,149,156,157,158,  
     163,165,166,167,168,174,175,  
     178,179,180,183,188,197,198,  
     201,206,207,216,221,224,231.  
 HUNS. 30.  
 HUNYADI JANOS. 61.  
 HUST. 127,180,188.  
 HOUSE, Colonel. 176.

# I.

IGNATIUS Patriarch. 37.  
 ILLAVA, LEOPOLDOVO. 153.  
 INDIA. 30.  
 IMRE King. 14,15,44,48,50.  
 ITALY. 172,178,203,205.  
 IVÁNOVICS DANIEL. 87.  
 IVÁNYI. 62.  
 ISZLOCZKI KATARINA. 101.  
 IZABELLA. 65.

# J.

JAKOB, Bishop. 61.  
 JAKUSICS GYÖRGY Bishop. 72,73,85.  
 JAPAN. 203,205.  
 JÁSSY. 90.  
 JÁSZBERÉNYI TAMÁS S.J. 86.  
 JÁSZÓ. 67.  
 JERUSALEM. 172.  
 JÁNOS, Bishop. 65,88.  
 JAN Polish King. 93.  
 JOSEPH I. Emp. 95.  
 JUSKO JÁNOS, Bishop. 70.  
 JUSZKO SOPHRONIUS. 71.  
 JULIAN CALENDAR. 151.  
 JUGOSLAVIA. 172.

# K.

KACSURA. 22.  
 KALOČSA. 4a,9,11,49,61.  
 KÁLLÓ. 59,70,139.  
 KÁLMÁN King. 13,22,46,49,50.  
 KÁLNIK, Bereg County. 127.  
 KARA-ALDUT. 10.  
 KÁROLYI MIHÁLY, GRÓF. 168.  
 KAR ALDUT. 10.  
 KÁROLYI MICHAEL GROF. 168.

KARPATO RUSSKAJA PRAVDA. 4.  
 KÁROLYIF. 99,140,160,161.  
 KÁROLY, King. 53,54,56.  
 KARAC SIN, Ugocs County. 127.  
 KASSA, KOŠICE. 90,122,138,139,142,  
 144,208.  
 KAZIMIR King. 56,59.  
 KATONA ISTVÁN. 12,14,45,47,49,51,  
 52,55,56,57.  
 KERESZTUR. 22,152.  
 KIRÁLYTELEK, Szabolcs County. 66.  
 KISDI BENEDIKT, Bishop. 86.  
 KISFALU, Abauj County. 139.  
 KIEV. 129.  
 KIS BEREZNA. 97,132.  
 KLEIN JÁNOS, Bishop. 98.  
 KOCZEL. 33.  
 KLOKOC SÓ, Zemplén County. 136,137.  
 KOLBAS, Zemplén County. 144.  
 KOLONICS LEOPOLD, Archbishop. 93,94,  
 95.  
 KOLPEN. 59.  
 KOMJÁT, Ugocsa County. 123.  
 KONDRATOVIC IRENIJ. 125.  
 KOR IATOVICS FEDOR. 16,56,57,58,59,  
 62,80,103.  
 KORNICKY. 72.  
 KOSTELNIK GABRIEL. 129.  
 KÖRTVÉLYES-HRUŠOV. 16,17,60.  
 KÖVESLIGET, KAMENICA. 16,142.  
 KÖRÖS, KRIŽEVAC. 122,140,142,152.  
 KÖRÖS, River. 141.  
 KÖVÁR. 55.  
 KOSSUTH, LAJOS. 51,145.  
 KOVÁCS MELETIUS Bishop. 100.  
 KOVÁCS JÁNOS. 144.  
 KOVALICKY ANNA. 145.  
 KRAMARŽ, KARL. 175.  
 KRAJNYÁK GÁBOR, Dr. 14,15,16,137,138

KRASZNA. 16,39.  
 KRASSÓ, County. 55.  
 KAUNITZ. 107,108,111,112.  
 KRUCSAY. 137.  
 KUBEK EMIL. 28.  
 KULČENSKY, PORPHITIUS Bishop. 92,93.  
 KÚN LÁSZLÓ. 57.  
 KUPA. 42.  
 KUPCANKO HRIHORIJ. 1,30.  
 KUTASSY, Primate. 131.  
 KUTKA JANOS. 123.

# L.

LABORCZ. 30.  
 LACKO MICHAEL S.J. 99.  
 LAJOS, I King. 22.  
 LADOMERSZKY ALEXIUS. 86.  
 LADISLAV. 11.  
 LAMBRUSCHINE, Card. 111.  
 LAMPE FREDERIK. 34.  
 LAUREAK. 1.  
 LATIN RITE. 4,5,6,12,13,17,18,34,  
                   43,45,46,48,49,56,57,60,63,  
                   109,110,111,115,116,117,138,  
                   150.  
 LATVIA. 18.  
 LAUKA. 58,129.  
 LÁSZLÓ Bishop. 65.  
 LÁSZLÓ, ULÁSZLÓ. 45,46,62.  
 LÁSZLÓ II, Bishop. 65,66,88.  
 LÁSZLÓ II, King. 61.  
 LÁSZLÓ LV, King. 148.  
 LAZAROVICS ISTVAN. 59.  
 LEOPOLD, Emp. 138.  
 LEOPOLD I, King. 78,79,93,94,95,96.  
 LEOPOLD II, King. 115.  
 LEO. 38.  
 LEAGUE OF NATIONS. 205,206.

LECHOCKY TIVADAR. 1.  
 LEMBERG, LVOV. 18,96,97,98,123.  
 LEVICKY Metropolitan. 123.  
 LICHNIC. 144.  
 LIPNICKY J. JÁNOS. 93.  
 LIPPAY, Archbishop. 18,67,69,73, 74,  
     76,77,78,86,92,109.  
 LIPJANI, HETHARS, Saros County. 182.  
 LITHUANIA. 56,172.  
 LŐCSÉ, LEVOČA. 145.  
 LŐRINCZY GYÖRGY. 139.  
 LUBLO. 182.  
 LUBKOVICS MÁRIA. 145.  
 LUKÁCS NOTARAS. 64.  
 LUKÁCS. 62.  
 LORÁNTFY ZSUZSANNA. 70.  
 LUTHER MARTIN. 4.  
 LVOV SYNOD. 129.

# M.

MÁD. 139.  
 MAKKO. 150.  
 MAKOVICA. 168.  
 MALA RUS. 28.  
 MANKOVICS GYÖRGY, BLAZSOVSZKY. 97.  
 MÁRIAPÓCS. 98,99,100,133,134,136,  
     137,138,139,159,160.  
 MARGARET, Princess. 56.  
 MARTINIUS JÁNOS. 66.  
 MÁRIA TEREZIA, Queen. 7,34,101,102,  
     103,104,105,106,108,111,112,  
     113,114,122,132,141.  
 MARY, Queen. 59.  
 MASARYK G. THOMAS. 163,165,166,172,  
     173,174,179,181,183,187,190,  
     192,194,196,197,198,201,202,  
     203,217,223.  
 MÁTYÁS FERENCZ. 139.  
 MÁTYÁS, PRINCE. 66,89.

MÁTYÁS King. 62,63.  
 MAXIMILLIAN. 65.  
 McKEESPORT, PA. 164.  
 MECHLIS, General. 128.  
 MEDVECKY ANTONIA. 148.  
 MÉSZÁROS KÁROLY. 22,30,31,32,33,35,  
     36,37,41,43,44,47,48,49,50,51,  
     54,55,57,58,59,62,63,64,65,66,  
     67,68,70,71,73,88,90,92,94,97,  
     115,117,121,146.  
 MESZÁROS MÁTYÁS. 136.  
 MICHAEL, Emperor. 33,35,37.  
 MICHAEL III, Emperor. 37.  
 MIHÁLY JOSEPH. 68.  
 MICHALOVCE, NAGY MIHÁLY. 128.  
 MIKLÓSSY ISTVÁN, Bishop. 19,159.  
 MIKSA King. 89.  
 MILLERAND M. 170.  
 MISLE, Abauj County. 144.  
 MISKOLCZ. 126,160.  
 MOLDAVIA. 57,64,90,92.  
 MOLNÁR JÁNOS. 136.  
 MOLNÁR SIMON. 136.  
 MOJMIR, KING. 2.  
 MONTENEGRO. 162,178.  
 MONTE CASSINO. 13.  
 MORAVIA. 2,33,35,40,56,203,230,233.  
 MORISE. 4a,4b,12,39.  
 MOSCOW. 55,152,153.  
 MOSCOW PATRIARCHATE. 154,155,129.  
 MUKACEVO, MUNKÁCS. 1,152.  
 MULTYANSZKY KOSZTA. 58,92.  
 MUNKÁCS EPARCHY. 17,34,60,88,91,92,  
     93,94,99,101,102,103,105,106,  
     107,109,112,113,123,127,130,  
     131,139,140,141,142,143,158.  
 MRZLIM POLE. 152.  
 MUSZTYANOVICS EMIL. 10.

## N.

NAGY BOCSKOV, Maramaros County. 127.  
 NAGY KÁLLO, Szatmár County. 18, 96, 126,  
 159.  
 NAGY LAJOS King. 16, 43, 55, 56, 57, 59,  
 63.  
 NAGY RÁKÓCZ, Ugocsa County. 96.  
 NAGYSZOMBAT, TRNAVA. 74, 96, 97, 98, 109,  
 122, 123, 133, 145.  
 NAGY VÁRAD. 7, 11, 48, 141, 143, 148, 157.  
 NYÁRADI DIONISIUS, Bishop. 152.  
 NÁNÁS. 59.  
 NAPLES. 61.  
 NICHOLAS Bishop. 58.  
 NILLES, S.J. 87.  
 NYITRA. 4a, 4b, 11, 16, 47.  
 NYIREGYHAZA. 138, 159.  
 NÓGRÁD. 16.  
 NOVAK D. 232.  
 NOVAK ISTVÁN, DR. Bishop. 151, 152.

## O.

OLD SLOVANIC. 41, 44, 47, 143, 147, 148,  
 151, 157, 158.  
 OLŠAVICA, Szepes County. 97.  
 OLŠAVSZKY JÁNOS. 143.  
 OLŠAVSZKY EMMANUEL MICHAEL, Bishop.  
 98, 99, 100, 102, 103, 104, 107, 110,  
 113, 114, 116, 130, 131, 132, 133, 134,  
 139.  
 OLŠAVSZKY S. ŠIMON, Bishop. 97, 98.  
 OSEKA, CZECHIA. 156.  
 OTKRYTIE 199..  
 OTTOMAN EMPIRE. 162, 178.  
 Ó-VINCELLŐ, Szabolcs County. 148.  
 OZMAN Turk. 63.

P.

- PACHAMIUS. 17.  
 PALLAS NAGY LEXIKON. 7,11,33,34.  
 PALEOLOGOS Emperor. 63.  
 PÁLFY MÓRIC, Gróf. 151,  
 PALLIER. 196.  
 PANKOVICS ISTVÁN, Bishop. 112a,123,  
 147,148.  
 PANNONHEGYI MONASTERY. 13.  
 PANNONIA. 1,2,4a,5,6,7,8,33,34,35,40,  
 41.  
 PAPP ANTAL, Bishop. 112a,126,160.  
 PARIS PEACE CONFERENCE. 207,210.  
 PARIS. 167, 175,180,188.  
 PARTHEN PÉTER, Bishop. 19,71,72,73,74,  
 75,76,77,78,82,85,86,87,88,90,  
 91,92,95,100,115.  
 PASIKA. 143.  
 PÁSZTÉLYI JÁNOS, Bishop. 112a,126,142,  
 149.  
 PATAVA. 6.  
 PAVLER GYULA. 11.  
 PÉCS. 4a,4b,11,13.  
 PEKAR BASIL. 92.  
 PEKAR B. ATHANASIOS OSBM. 92,98.  
 PELEGROM. 175.  
 PEST. 146.  
 PETE, Szatmár County. 149.  
 PÉTERFY. 54.  
 PETŐ. 51,55.  
 PETRONIUS Bishop. 66.  
 PETROV, General. 128.  
 PEREMYSL. 18.  
 PETTES ANDRÁS. 138.  
 PHILADELPHIA, PA. 165,172.  
 PHOTIUS Patriarch. 36.  
 PILGRIM. 6,35.  
 PISECKY. 165,174.  
 PODOLIA. 16,58,121.

PODKARPATSKA RUS'. 30,73,127,152,171,  
 172,174,176,179,180,184,185,186,  
 187,188,190,191,192,193,194,195,  
 196,197,198,200,201.  
 POPRADREMETE. 182.  
 PÓCSI ALEXIUS. 142,123.  
 PÓCS. 97,98,133,134,135,137,138,139,  
 POLAND. 18,49,51,53,54,56,57,59,63,  
 68,72,114,117,119,121,162,172,  
 179,206.  
 POPE ALEXANDER VII. 87.  
 POPE ALEXANDER VIII. 94.  
 POPE BENEDICT. 35.  
 POPE BENEDICT VII. 6.  
 POPE BENEDICT XIV. 111.  
 POPE CLEMENT XIV. 7,34,101,108,111,  
 112,112a,114,116b,122.  
 POPE GREGORY XI. 17.  
 POPE GREGORY IX. 52.  
 POPE INNOCENT III. 13,48,49,50.  
 POPE INNOCENT X. 73,75,79,86,87,91.  
 POPE JOHN III. 40.  
 POPE JOHN VIII. 6,38.  
 POPE LEO X. 111.  
 POPE NICHOLAS. 37.  
 POPE NICHOLAS V. 63.  
 POPE PIUS. IV. 110,111.  
 POPE PIUS VII. 143.  
 POPE PIUS X. 19.  
 POPE PIUS XI. 112a.  
 POPE SYLVESTER. II. 9,11.  
 POPOVICS ALEXIUS, Bishop. 112a,146.  
 POPOVICS BASIL, Bishop. 112a,123,147.  
 POPRÁD. 141.  
 POZSONY. 54,75,81.  
 PORPHIROG CONSTANTINE. 8,10,34.  
 PRAESENTINI JACOB. 52.  
 PREŠOV. 11,152,153,180,189.  
 PREŠOV SYNOD. 155,156,179.  
 PUNYKO ALEXANDER. 128,129,130.

PRAGUE. 8, 11, 89, 153, 155, 156, 183, 186,  
191, 192, 193, 197, 207, 212, 213,  
214, 216, 218, 220, 222, 223, 230.  
PRUSSIA. 162, 178.  
PUZA EUGENE. 189, 195.

R.

RÁCZ DEMETER. 58, 98, 99.  
RÁCZ NANÁS. 59.  
RÁCZ.-SRB. 59.  
RÁCZ BÖSZÖRMÉNY. 59.  
RÁCZ DOROG. 59.  
RÁKÓCZ, Ugocsa County. 94.  
RÁKÓCZ, Zemplén County. 159.  
RÁKÓCZY FERENCZ II. 136.  
RÁKÓCZY GYÖRGY. 18, 51, 66, 67, 68, 70,  
71, 93, 95.  
RÁKÓCZI GYÖRGY, II. 90, 92.  
RÁKÓCZY ZSIGMOND. 131.  
RAKOVECKY METHODIUS, Bishop. 92, 93,  
94.  
RATISLAV. 2, 33.  
RAPPAE E. WM. 202.  
RAŠKA BASIL. 62.  
REGECH. 59.  
RICHARD. 40.  
ROMAN. 4.  
ROMAN RITE. 101, 102, 104.  
ROMAN CHURCH. 86.  
ROMAN EMPIRE. 21.  
ROMAN SEE. 46, 47, 73, 79, 91, 97.  
ROME. 8, 15, 16, 18, 19, 32, 40, 41, 43,  
49, 51, 52, 53, 54, 55, 60, 64, 66, 67,  
70, 71, 72, 73, 75, 79, 80, 84, 88,  
103, 105, 106, 109, 111, 112, 114,  
126, 129, 136, 140, 149, 150, 152,  
157, 158, 159.  
ROMZSA THEODORE Bishop. 127, 130.  
ROSOVIČ VLADIMIR. 129.

ROSTING. 206.  
 ROSTI SLAVICZEL. 206.  
 RUMANIA-ns. 1,16,17,31,51,53,55,56,  
     57,60,64,65,90,92,96,139,140,  
     141,143,157,158,162,172,176,  
     178,191.  
 RUSZKA KRAINA. 166,174.  
 RUS, RUSIN. 1,2,4,5,6,10,16,21,22,24,  
     25,26,27,28,29,31,32,33,34,35,  
     36,41,42,44,51,53,54,55,56,58,  
     59,60,61,63,65,66,67,68,70,71,  
     72,73,90,94,102,103,115,116,  
     125,126,127-139,140,141,143,  
     146,147,149,152,157,163,165,  
     166,167,168,169,170,176,180,  
     181,183,184,185,187,189,191,  
     192,196,197,198,200,201,203,  
     204,205,210,213,216,217,220,  
     221,222,223,224,225,227,228,  
     229,230,231,232,233,234,235,  
     236.  
 RUSIN STATE. 182,190.  
 RUSINIA. 4a,186,190,191,207,211,212,  
     214,216,218,224,225,226.  
 RUSZINSZKO. 188.  
 RUSSIA. 72,117,118,121,160,171,175,  
     177,206.  
 RUSZKIJ KERESZTUR. 152.  
 RUSSKI PEKLANY. 152.  
 RUDOLPH KING. 89.  
 RUDOLPH II King. 66.  
 RUTHENIAN. 28,76,77,78,79,80,82,86,  
     87,88,117,118,119,131,141,171-  
     229,230,231,232,233,234,235,236.

S.

SAJÓPETRI. 108.  
 SALAMON. 46.  
 SAMOSUJVÁR. 7.  
 SARA ALDUT. 10.  
 SAROLTA. 10, 35.  
 SÁROS COUNTY. 4, 22, 122, 131, 141, 142,  
 165, 174, 176, 182, 185, 186, 187,  
 189, 190, 197, 207, 209, 224.  
 SÁROSPATAK. 44, 136.  
 SÁTORALJA ÚJHELY. 137, 145, 149, 159.  
 SILEZIA. 201, 203.  
 SIMON BISHOP. 13.  
 SZENDRŐ. 61.  
 SZENTGYÖRGYI JORDÁN KÁROLY. 138.  
 SZERDAHELY. 59,  
 SZIKSZÓ. 182.  
 SZILÁGYI PAPP JÓZSEF, Bishop. 157.  
 SZIRMIA. 52.  
 SZIRMAY. 41, 57.  
 SKINTA J. ISTVÁN, OSBM. 137, 140.  
 SLAVIK. 197, 198, 209.  
 SLIVKA JOHN. 130, 156.  
 SLOVAK-s. 195, 196, 197, 201, 207, 228.  
 SLOVAKIA. 73, 164, 185, 197, 198, 203,  
 206, 207, 209, 211, 224, 225, 229,  
 234.  
 SLOVANIC. 1, 2, 4, 6, 10, 21, 28, 31, 35,  
 36, 39, 40, 41, 47, 51, 52, 57, 198,  
 199, 201.  
 SLOVENSKO. 73.  
 SLOVJANE. 2.  
 SZOLNOK. 59, 116.  
 SOMOGY. County. 42.  
 SVJATOPOLK. 33, 41.  
 SZABO SIMEON. 165, 174.  
 SZABOLCS County. 4, 18, 22, 89, 97, 126-  
 131, 133, 134, 136.

SZALÁNKEMÉNY. 59.  
 SZATMÁR, County. 131,142.  
 SZATMÁR. 16,17,22,89,90,117,122,142,  
 146.  
 SZÁVA, River. 4b.  
 SCHÖNBORN. 200. SCRANTON, PA. 174,224.  
 SEBASTINE. 94.  
 SERBIA-ns. 20,51,53,57,59,60,61,64,  
 140,162,178.  
 SERGIUS Bishop. 66,89.  
 STEPHEN. 87.  
 ST. STEPHEN King. 4,9,11,12,13,32,39,  
 42,43,44,78.  
 ST. BRUNO. 36.  
 ST. GELLÉRT. 12,39.  
 ST. GERMAIN-en-LAYE. 169,184,188,200,  
 203,205,211,226,227,228,234,235.  
 ST. LASZLO. 43,45,46.  
 ST. METHODIUS. 7.  
 SZÉCHÉNYI, GRÓF. 39.  
 SZÉCHÉNYI, G. 93.  
 SZEPES, SPIS County. 4,22,61,116,131,  
 142,165,174,176,182,185,186,187,  
 190,197,207,224.  
 ST. PETERSBURG. 207.  
 SZEREM, County. 22.  
 SOUSTANA WEYR FRANT. 207.213,215.  
 SOVIET RUSSIA. 30,1,  
 SPALÓJ. 190.  
 SPOLATE. 94.  
 STRENA. 87.  
 STRIGONIA. 87.  
 STRIPSKY HIADOR. 98.  
 STOJKA ALEXANDER, Bishop. 84,127,160.  
 STROPKO, Zemplén County.  
 SUNAD. 39.  
 SVALAVA. 175.  
 SVEHLA. 187,190,192,193,194.  
 SWEDE-s (SVEOE). 28.

STALIN. 201.

STYRIA. 2.

T.

TALLYA. 139.

TARDIEU. 176.

TARKOVICS GREGORY, Bishop. 122, 123-143,  
144, 145, 146.

TARNOCZ, Ung County. 148.

TARNÓCZY MÁTYÁS Bishop. 86.

TARASOVICS BASIL, Bishop. 18, 66, 67, 68,  
69, 70, 71, 72, 73, 94, 91, 93, 117.

TARTAR. 53, 116.

THEOPHILACTUS Patriarch. 8, 10.

THOMAS. 10.

TIMON. 45, 6.

TIULPANOV, Colonel. 128.

TISZA, River. 1, 30, 137.

TISZAVARSÁNY. 59.

TOKAY. 30, 102, 137, 138.

TOMAŠEVSKY M. 189, 207.

TOPLIC. 141.

TORISA-TARCZA, River. 182, 185, 101.

TORNA, Abauj County. 22.

TÓTH MIKLÓS Bishop. 146, 147, 148.

TSCHESIN. 201.

TUHUTUM. 42.

TURI. 59.

TURKIA. 10.

TURKEY. TURKS. 16, 18, 59, 63, 138, 140,  
162, 178.

TURKİNAK VLADIMIR. 189.

TUROCZI. 59.

TRANSYLVANIA. 6, 8, 10, 16, 34, 35, 42, 53,  
55, 66, 68, 89, 90, 113, 140, 141.

TRNAVA. 74, 95.

TREFERT AUGUSTINE. 147.

## U.

- UBLYA, Zemplén County. 151.  
 UGLYA, Máramaros County. 94.  
 UGOCSA, County. 4, 16, 17, 22, 94, 131, 165,  
     174, 176, 190, 224.  
 UHRO-RUSIN. 1, 7, 30, 114, 146, 147, 148,  
     149, 150, 151, 163, 164, 165, 166, 171,  
     172, 173, 174, 176.  
 UKRAINA. 120, 167, 168, 172, 175, 180.  
 UNG, UŽ, County. 4, 16, 22, 55, 131, 165,  
     174, 176, 186, 187, 190, 197, 207, 224.  
 UNG, River. 6, 100, 180, 185, 186, 195, 207.  
 UNGVÁR, UŽHOROD. 7, 19, 71, 72, 73, 85, 86,  
     91, 115, 122, 123, 126, 127, 129, 130,  
     141, 143, 146, 147, 148, 149, 151, 154,  
     159, 165, 168.  
 UNGVÁR UNION. 154, 155, 159.  
 UROLCH. 1.  
 U.S.A. 5, 12, 163, 164, 171, 174, 176, 191,  
     202, 203, 205.  
 UZMAN-s TURKS. 50.  
 UŽHOROD. 174, 179, 180, 189, 190, 191, 194,  
     207, 208, 223, 226.

## V.

- VACZ. 4b, 11, 86.  
 VÁG, River. 206.  
 VÁLYI JÓZSEF. 148.  
 VÁLYI MARTON. 149.  
 VÁLYI JÁNOS, Bishop. 148, 149, 150, 151.  
 VARANÓ, Zemplén County. 144.  
 VATHA. 51.  
 VATICAN COUNCIL II. 48.  
 VELEJTE, Zemplén County. 123, 126.  
 VELEHRAD. 8, 11.  
 VERES KOLÓSTOR, Szepes County. 144.  
 VENETINE, Ung County. 122.

VIENNA. 69,99,100,105,108,126,138,  
139,145,146,149,151.  
VISEGRAD. 44.  
VILÁGOSVÁR. 59.  
VESZPRÉM. 4a,4b,11,13,43,48.  
VESZPRÉMVÖLGYI. 14.  
VOJK STEPHEN. 10.  
VOLCHYNIA. 121.  
VOLODZKO. 104.  
VORONTSOV. 153,155.  
VOLOŠIN AUGUSTINE. 60,180,188.  
VOŁOSINOVICS JOSEPH, Bishop. 92,93.  
VYŠŇA TVAROŠČ. 145.

W.

WASHINGTON, D.C. 174.  
WARSAWA. 61.  
WENCZELL G. 149.  
WISHING, Bishop. 37.  
WOODROW WILSON. 160,171,172,176,177,  
180,201,209,235.

Y.

YUHASZ MICHAEL SR. 171,188,237.

Z.

ZAGREB. 61,152.  
ZAPOLYA JÁNOS. 51,65.  
ZÉKANY JOANN, Bishop. 92.  
ZEMPLÉN County. 4,16,22,44,55,57,102,  
123,126,131,141,142,149,159-165,  
174,176,185,186,187,195,197,198,  
207,209,224.  
ZENTA. 138.  
ZSIGMOND JÁNOS, Prince. 89.  
ZSIGMOND, King. 59,61.

ZSATKOVICS I. GREGORY. 164,165,166,168,  
171,172,173,174,175,176,179,181,  
183,184,185,186,187,188,189,190,  
191,192,193,194,195,196,197,198,  
199,200,201,224,226.  
ZSATKOVICS KALMAN. 17.  
ZSATKOVICS THEOPHILE. 195.

C O R R E C T I O N S :

P.45. in the last paragraph:"in the mean time the HUNS invaded."not the HUNS, but KUNS.

P.101. Last paragraph: During a conversation in 1911, it should be 1771.

P.113. Last paragraph: Coadjutor Bishop with the right "os" , should be " of ".

P.130. 4th paragraph" Bishop Elszavazky, should be Olsavszky.

P.159. 5th paragraph: Last word " montks" ,should be monks.

P.160. 5th paragraph: line 4 "wre" should be . are.

P.160. 1st line March 25, should be May 14,1939.

p.186. 2nd paragraph:"i" should be I.

p.197. 3rd paragraph: word left out vacation.

p. 197. 4th paragraph: Census taken by the Slovak officials.(words left out, Gregory I.Zsatkovich's request was, that the census be taken by both interested parties. It happened that the Slovak officials took up the census themselves, when Zsatkovich was on vacation. He was notified by a special messenger about the census taking in the questionable territory.